Be Realistic: Plan for a Miracle

Talks given from 13/3/76 to 6/4/76

Darshan Diary

CHAPTER 1

13 March 1976 pm in Chuang Tzu Auditorium

[A sannyasin asks about his work in the West and his relationship:... it's crazy that I should ask you these things... I've got my own mind.]

No, you ask... that is a way of making up your mind, mm? Now you are part of me and I am as much involved in you as you are – even more. So don't think that you are crazy. Just tell me. Even telling me will be of much help.

I cannot decide for you, but I can help you to decide. These two things... something else? There must be a third thing also.

[He answers: Well... I have a tendency to be negative, critical, low energy...]

Mm mm... because that third is the most basic, and these two are coming out of it.

If you feel a basic low energy, then you cannot make any decision. That is the problem for a low energy person, mm? You cannot decide – you go on thinking and thinking and wavering your whole life. But remember one thing – whether you decide or not, a decision is continuously being taken. Even if you can't decide – that too is a decision.

For example, if you don't decide to leave this woman, you are deciding to be with her. The other is also as much a decision. Sometimes for a low energy person, the decision that looks like a no-decision becomes the only decision in life.

So what I will suggest is that you don't think that you have to change your profession.

Rather than think whether you have to do it, decide whether you are to remain a dentist. Do you want to remain a dentist? Don't decide the other thing... decide this.

And if you are not decisive, don't continue in it. Sit and meditate, and if you cannot decide, remain suspended. You follow my point? If you cannot decide this, then the same has to be done with the other – because it is the same problem. The problem is the third.

That's why I insist that there is a third problem, more basic. These two are just off-shoots. And it always happens that off-shoots look like real problems. The real problem – that you cannot face this reality of your being low energy, that you don't want it, that you don't like it – is hiding somewhere else.

If you cannot make a decision, remain suspended – and that suspension will help. It will help you to come out of it, or end it. Either way it will help... but you will have to take a decision.

What I am insisting is that it is going to be a very healthy exercise for you to decide. If you remain a dental surgeon, then it has to be your decision, not otherwise. It should not be like a no-decision... that's bad. You have been asking the question from the wrong side, and that's a trick of the mind. So always remember that a no-decision is also a decision.

For nine years you have continued to be a dental surgeon and you don't like it. That's suicidal. Nothing is wrong with dentistry. If you like it, it is beautiful. If you don't like it, it is poisonous. Anything that you don't like and you continue against yourself is going to create a very suicidal situation. And the more you remain in it, the less you will be capable of coming out of it, because habits become stronger and stronger. You will become more and more involved in it. And you will lose courage – because the more you are in a profession, settled, comfortable, the more risky it becomes. For a dentist to become a musician after nine years is difficult.

After twenty years it will become impossible, because then the risk is too much; then you are moving onto the streets. So don't waste time!

If you don't like anything, whatsoever it is, to remain in it even for a single moment is suicidal. Then whatsoever the risk, come out of it. Because it is not only a question of coming out of it – it will release your energy, and you will be able to commit it somewhere else. When you close one door, another opens. If you don't close this door, no other door opens – because it is the same energy which has to open the other door.

If you go on clinging to one woman and you don't want her and you don't feel good, it is a constant trouble. It is not only poisonous to you, it is poisonous to her. If you are not kind to yourself, at least be kind to her; at least be human to her. Because it is not only that you are crippling yourself; you are crippling her also.

Any relationship that becomes miserable is going to cripple both the participants. Not only this relationship... if you remain in it too long it will cripple your future relationships also. It will affect them because it will become part of your past... it will hang around you. There is every possibility that you will again find the same type of woman – and you will again get into trouble and go on repeating the same pattern.

So whenever you feel a relationship is not going well, I don't say come out of it – I say jump out of it! Don't waste a single moment. There are millions of other women... one door closes, all other doors open. And the moment you move, another door will become possible for her also.

If you don't fit, that doesn't mean that you will not fit with anyone else. If she doesn't fit with you, that doesn't mean that she will not fit with anybody else. But you can be related to a person who doesn't fit. Neither you nor the other person is wrong. You simply don't fit... you are not made for each other.

You cannot do anything which will make you fit. If you try too hard to, you may start adjusting – which is not fitting.

That is the greatest calamity that can happen to a relationship – when two persons settle for adjustment. And if you are long enough in a difficult relationship, what can you do? You have to adjust. Then you settle for something that is not worthwhile. You drop all the romance of life and all poetry. Your life will lose all significance and grandeur. It will become very ordinary, very mundane... in fact, profane. It will lose the dimension of the sacred.

The sacred exists with the romantic, with the poetic. The sacred is adventure. It is risky – but there is no other way to live. Danger is the only dimension.

Both your relationship with this woman and your profession come from your deep-rooted inability to decide. So you go on clinging; whatsoever the case, you will cling. But still, there is a possibility – you have not settled yet. That's good. You are not yet adjusted... that's good... that gives hope.

But don't waste more time in it. Just take the jump out of it. At least at the most you can be a beggar, that's all (a chuckle). What is wrong in being a beggar? You can play on your guitar, sing, and you will be as happy as a king.

You can become rich by being a dental surgeon, and you can earn enough money to have a beautiful house and a beautiful car... but you will become ugly. Be realistic: plan for a miracle!

So go back, and immediately drop out of it. There is nothing to worry about. At the most one can become a beggar. At the most death can happen – which is going to happen anyhow, mm? Take courage.... And I am coming with you.

Don't give it a single thought again – just get out of it. All thinking is bourgeois. It is mediocre, middle class. Thinking is always cowardly. So don't think. Simply go and close all the old doors... and don't look back.

And if there is any trouble, come back, mm? This ashram is yours, so come back. Don't be worried... I can find you one of the best women in the world (laughter). Mm? I manage all sorts of things!

[A sannyasin says: I received a very strange letter today. My father requested that I say hello to you – which surprised me very much... I think that's his way of asking for your blessing.]

Mm... strange things happen. Life is more strange than any fiction... and more fictitious also.

If one goes on believing and trusting, one comes to encounter miracles every moment. Just because we have lost the capacity to trust, much of the miraculous has disappeared from the world.

So write him a hello from me, mm? (laughter) Good!

[The Tao group was present tonight.... The basic idea of Tao is just 'going with the flow'. One group member says: It was very good. I got insights into things I had never seen before.]

You look good... very positive energy.

Once you feel something inside, not only the mind changes, but the body has a different vibe, mm? One is more flowing, more relaxed, more at home. One feels blessed. Life doesn't look like a problem... it looks more like a play, a mystery play (a chuckle), mm? Good.

[Another group member says: I feel alone... and just good, but confused. I don't know what is happening.

Things are changing around inside me.... Sometimes I feel frightened, sometimes it's floating.]

Mm, it is natural. Whenever you feel frightened, just relax. Accept the fact that fear is there, but don't do anything about it. Neglect it; don't pay any attention to it.

Watch the body. There should not be any tension in it. If tension doesn't exist in the body, the fear disappears automatically. Fear makes a certain tense state in the body, to get rooted in it. If the body is relaxed, fear is bound to disappear. A relaxed person cannot be scared. You cannot frighten a relaxed person. Even if fear comes, it will come like a wave... it will not get roots.

And fear coming and going like waves and you remaining untouched by it, is beautiful. When it gets rooted in you and starts growing in you, then it becomes a growth, a canceric growth. Then it cripples your inner organism.

So whenever you feel frightened, the one thing to look at is that the body should not be tense. Lie down on the floor and relax... relaxation is the antidote for fear... and it will come and go. You simply watch.

That watching should not be of interest – indifferent. One just accepts that it's okay. The day is hot – what can you do? The body is perspiring... one has to pass through it. The evening is coming close, and a cool breeze will be blowing.... So just watch it and be relaxed.

Once you have the knack of it, and you will have it soon – that if you are relaxed, fear cannot get attached to you, that it comes and goes and leaves you unscarred – then you have the key. And it will come... it will come. Because the more we change, the more fear will be coming.

Every change creates fear, because every change is putting you into the unfamiliar, into a strange world. If nothing changes and everything remains static, you will never have any fear. That means, if everything is dead, you will not be afraid.

For example, you are sitting down and there is a rock Lying down. There is no problem – you will look at the rock, and everything is okay. Suddenly the rock starts walking – you become frightened. Aliveness! Movement creates fear; and if everything is unmoving, there is no fear.

That's why people, afraid of getting into fearful situations, arrange a life of no change. Everything remains the same and a person follows a dead routine – completely oblivious that life is a flux. He

remains in an island of his own making in which nothing changes. Mm? – the same room, the same photographs, the same furniture, the same house, the same habits, the same slippers – everything the same. The same brand of cigarettes; even a different brand you won't like. Between this, amidst this sameness, one feels at ease.

People live almost in their graves. What you call a convenient and comfortable life is nothing but a subtle grave. So when you start changing, when you start on the journey of inner space, when you become an astronaut of the inner space, and everything is changing so fast, every moment is trembling with fear. So more and more fear has to be faced.

Let it be there. By and by you will start enjoying the changes so much that you will be ready at any cost. Change will give you vitality... more aliveness, zest, energy. Then you will not be like a pond – closed from everywhere, not moving. You will become like a river flowing towards the unknown, and towards the ocean where the river becomes lost.

[The sannyasin asks: I have one more thing... my parents – can you do something for them ? Especially my mother, because her body is very ill. I would like to give you their pictures.]

I will do something... I have got their thread from you. You are part of your parents, mm? When a son is converted, half the father is gone! (laughter)

[Another sannyasin who had done the Tao group, said that she felt a sense of frustration, because although things seemed to be happening, she felt she was still just standing on the same spot. She added that she felt a sense of expansion in herself.]

The feeling is meaningful. One is really on the same place – because the change is not outside you... it is inside.

The journey is inner. Everything remains the same, and yet not the same. So you feel both together – that the journey is going very fast, and yet you are standing on the same place. That paradox is very significant. Don't be worried about it... it happens to everybody who starts changing inwardly, mm? Because the trees are the same, the houses are the same, the people are the same... the world is the same. And yet something has changed which is very elusive, and you cannot put your finger on it. You cannot say exactly what has changed. If somebody insists on knowing what has changed in you, you will not be able to say.

The change is in the layers of consciousness.... It is as if you have been to the mountains. The path moves round and round and round, and after walking for miles, again you come to the same spot where you had been a few hours before – just a little below. Everything is the same – the same scenery, the same trees, the same rocks – and you have walked so much.

The journey is inner... and as when moving towards a mountain peak one ultimately arrives at the peak, one suddenly comes to know that one is standing in the marketplace. Nothing has changed – and everything has changed. That's the paradox of religious consciousness. Hence all religions speak in paradoxes, in contradictions. They have to... there is no other way to speak.

Feel happy. Don't feel puzzled... I know in the beginning one feels puzzled.

And the second insight is also good – that you are feeling that you are expanding. Naturally, in the beginning you will feel that your problems are expanding – because everything will expand. Your anger will expand. Your insecurity will expand. Your sexuality will expand. Your love will expand. Everything will expand, because it is all part of you. So don't get scared about it.

If you go on expanding, by and by you will see that a qualitative change happens later on after a certain expansion; that a few things, if you expand them too much, become very thin. It is just like a balloon that you go on puffing at... it becomes bigger and bigger, but at the same time it is becoming thinner and thinner also. Soon a point will be reached when it will explode and the whole balloon will disappear.

This is the balloon of the ego, this sense of 'I', that expands. And this sense of 'I' implies all that you have: your problems, your anxieties, your nightmares, your good things, your bad, your days and your nights – all are involved in this 'I'. This balloon of the ego has everything that you have. When the balloon expands, they all expand.

Let them expand. The balloon will get thinner and thinner and thinner, and a moment... a sudden explosion... and all is gone – balloon and all. Then you are left – you as you are without the 'I. Pure space... almost non-being.

Wait, and go on. Don't be afraid, mm? Good.

[Another sannyasin says: I would like to ask you... I'm requesting about being killed.]

Mm mm. That I will do... don't request it! (a chuckle)

That I will do without request (laughter). Don't be worried about it. That's the only thing I know how to do, mm? (more laughter)

[A visitor who participated in the group says: I think it was very good for me. I felt uncomfortable at times, but I was very pleased and happy afterwards.]

Discomfort is natural. Anything that can be of any help is also uncomfortable. Each growth is uncomfortable. Only death is comfortable... life is uncomfortable.

So one should learn how to put oneself again and again into the new and novel, into discomforts, mm? That keeps one open and growing and fluid.

Do a few more groups... it will be good, mm? Because they are more uncomfortable. Tao is the most comfortable (laughter). Do Tathata or Aum... do something really uncomfortable !

[Another member of the group said he had a query about meditation and trying to watch thoughts. He said he tried to watch, but that it became repetitive – 'watching the watching, like a mirrored cabinet'.]

Do one thing – don't strain too much in watching. If you do, it can become like a mirror-cabinet, and you can go almost crazy, mm? First you are watching your thoughts. Then you can slip out and

watch your watching. Then you can slip out again and watch your watching... and this can go on and on.

You can never watch yourself. You are the watcher – so whatsoever you watch is something which is not you. You are always standing further away. Your reality can never be objectified. You cannot see yourself – because who will see you? You will always remain irreducibly the witness. So however far you go, you will always remain at the back of everything. You can never put yourself in the front of everything – that's impossible.

So don't strain or you will become bored. Let it be a simple watching of thoughts. Don't watch the watcher, or you will be moving into a trap which is non-ending, that can lead you on ad infinitum.

If you feel the idea arising to watch the watcher, forget about thoughts also. Do something else, and again when you have forgotten, come back. Let it be a very playful thing... don't gt serious about it. mm? People can go crazy. and then they lose all their identity – then they don't know who they are. So don't do it too much.

Just relax. and enjoy it. When you feel it is becoming like a strain, too heavy, forget all about it. Jerk your body and dance, or run around the house, or do something with the body so that you can get out of the mind, mm? Good.

[The groupleader, Amitabh, says: I'm a hopeless schizophrenic... The group was very beautiful. They just kept making the energy come, and they used it beautifully.

When the group was over I was so high that I was beyond the cliff already. Then I looked down – and went all the way down... depressed, negative... didn't want to do anything didn't want to give anything to anybody... just wanted to stay in my room. It's exhausting.]

[Osho said that if one goes to the peaks, then one will fall into the valleys too. Some people remain in the middle – they never experience the lows, but they never experience the highs either.

Osho said to Amitabh that he should not disturb the natural flow between the two points, and that he was trying to remain on the peak all the time, and that is not possible...]

So I will not suggest that you fix yourself somewhere in the middle. Rather, accept the valley also.

The valley has its own beauty. Somehow you have a wrong attitude about the valley. Energy is beautiful – but who has said to you that no-energy is not beautiful? Positivity is good – but who has said to you that negativity is not good?

The whole of the mind has been conditioned to become perfect in one direction – at the cost of wholeness. My whole insistence is that the night is as beautiful as the day. Somehow you have a wrong notion about the night. In the day you feel good, but by the time the sun starts setting, you start feeling afraid. You are at the bank, the very edge. Now sooner or later the sun will set and the night is coming... the darkness, the negative.

But night is needed, otherwise the day will disappear. And nothing is wrong in the night. Nothing is wrong in the dark... it is life-giving. When you go to a peak, your whole energy is in an excited

turmoil – beautiful, but excited; beautiful, but feverish. Because there is so much excitement that you cannot contain it, rest will be needed. And the greater the peak, the deeper rest will be needed.

So the natural flow, the body, is being perfectly natural. Your mind is creating the trouble. You are not schizophrenic – the mind is too much attached to one polarity. You think the problem is with schizophrenia, that you are divided – no. Life knows no duality. Life knows complementariness.

There is no problem anywhere with the night or with the day. Existence is as happy in the day as in the night. In fact the whole night, existence prepares for the day... rests in. the womb of darkness... gets ready again. The whole day vibrates with a thousand and one things, gets excited, moves to the climax, then gets tired, exhausted, spent, and moves into the night again.

Rest is part of the energy phenomenon. But you are not taking it as rest – you call it negative. The very word negative gives it a condemnation. Not that negative is wrong, but the association in the mind is wrong.

There are moments when you give, and there are moments when you don't want to give. Otherwise where will you get the energy to give? There are moments of complete enclosure when all your windows are closed and you rest. All curtains drawn, all windows closed... you simply rest into yourself. Even love will not be a welcome guest in that moment. One simply wants to be oneself... it is a sort of death. One doesn't want to move out.

One becomes like a seed – closed. Gone are the days when the flowers flowered and the fragrance was flying to the winds. Gone are those moments. Now everything has come to the seed, resting. It will be ready again... again the sprout will come and flowers will be there. But right now it is not the moment.

So accept it. The denial is bad, the rejection is bad. As you accept the peak, accept the valley. There is no schizophrenia in it. That's how life functions. This is how the dialectic of life is.

So whenever you feel these things, just tell Anupama (Amitabh's partner) – because we hide these things. We don't want to say anything to anyone. We have expectations of everybody, and with ourselves, that each moment we should be available. That is foolish, simply foolish. That is not possible. You are putting unnecessary demands on your being... those demands are wrong. The moment in itself is perfectly as it should be.

So whenever you have a high moment, know well that you will be back. Move to the valley – and let it be known. Then even lovers should not interfere. If somebody loves you, he will understand, she will understand... love is understanding. And these are the moments when understanding is needed.

This is a seed time. It is the same with all energies. Just accept it, happily, joyfully... blessedly, mm? Because it simply shows that you are alive; that you are not yet dead, stuck anywhere. Your swing is free and you move. This is how the flow should be.

There are moments when we share. There are moments when sharing will be dangerous. When energy is flowing low, sharing will be suicidal. When energy is flowing high, overflowing, if you don't share it, that will be suicidal. So for each thing there is a time.

And never stretch yourself against the natural – then you create trouble. I don't see that there is any problem or any schizophrenia. Just a wrong attitude – of perfection, of one-sidedness.

As far as I see, we create problems. If you listen to the body, if you listen to the energy, they never lie. It is the mind which goes on commanding impossible things, in fact stupid things. And when the energy and the body cannot follow, it seems a problem.

So next time you just enjoy it. Once you accept the rest, soon your energy will be revitalised. This is my observation – that even a few minutes of total acceptance of the valley revives one completely. But the acceptance should be total, mm? One should become an island... one should cave in, and forget that the world exists.

This will make you more alive. And next time you go to a high peak; if you accept the valley, you will go to a higher peak.

CHAPTER 2

14 March 1976 pm in Chuang Tzu Auditorium

[The brother of Vipassana, a sannyasin who died three days ago of an inoperable brain tumour came to darshan.]

You did well. It is difficult, but you did well. And if one can face a loved one's death, one comes out of it completely integrated.

Death can be very disintegrating... it can shatter you, or it can be a very crystallizing force and can make you integrated. It depends how you use it, how you look at it. And you have done well. Very good.... Something to say?

[A sannyasin said he had only done an Encounter group that he said he 'hated'.]

Then you will have to do it again! (laughter) Because hate shows that you are deeply related. Hate is a relationship. Unless you come out of a group indifferent, it is going to help you; either way – whether you love it or hate it, mm?

Hate is also a love relationship. Behind each hate, love is hiding, and behind each love, hate is hiding. In fact love and hate are not two things. They are not love and hate... the whole energy is love/hate. That's why any love relationship can change into a hate relationship very easily – in a single moment. Just a single moment before you were in love, and now you hate. And vice versa is also possible.

A friend can become an enemy. The enemy can become a friend. In fact to make anybody an enemy, first you have to make him a friend. You cannot make simply anybody an enemy; that's impossible. You will have to go through friendship.

So you will have to do it... keep it in mind. Then next month our Hypnotherapy group will start, so you join it. It may be helpful. Hypnotherapy can be very very helpful if rightly used. It is one of the greatest methods ever developed, but it has not been rightly used yet.

[Chaitanya is a musician from Germany, who has produced five records. He sees the goal of music – if there is a goal – as that of awakening people. He says: I would like to know if there's anything I can do – whether I can stay here a long time, or be here for a short time and then go.... It hurts so much when it comes time to go from you.]

Mm mm. Take it easy... don't become serious about it.

Whenever you can be herenow, be. If the mind moves and you forget, that too is natural. Don't worry about it – otherwise first you move into the future, and then you start thinking about the past. So both ways you are killing the present, mm? First you are not in the present, so the present is lost. Then you start thinking that you have lost the present and that you have missed much and that that time is wasted – so now you are thinking about the past. Again you are missing another present.

A serious mind can never be in the present. Only a playful mind, only children, are in the present. So be more childlike... play more.

And you can be – you are a musician. The whole secret of music is to be in a playful mood, so play with the instruments. A musician need not have any other meditation; that's enough meditation. Just be absorbed in it. And never think about the time that is gone – that is gone!

I will give you a method, mm? Start playing with your instrument – any instrument will do. And do this method every night... it is in three steps. For the first seven days, the first step: Lying down on the bed, or sitting, put the light off, be in darkness. Just remember any beautiful moment that you have experienced in the past. Any beautiful moment – just choose the best. It may be very ordinary – because sometimes extraordinary things happen in very ordinary grounds.

You are just sitting still, doing nothing, and the rain is falling on the roof... the smell, the sound... you are surrounded – and something clicks. You are in a sacred moment.

Or one day walking along the road, suddenly the sunlight falls on you from behind the trees... and click! and something opens. For a moment you are transported into another world.

And once you have chosen it, continue it for seven days. Just close your eyes and relive it. Go into the details. The rain is falling on the roof... the tip top – the sound... the smell... the very texture of the moment... a bird is singing, a dog is barking... a plate has fallen, and the sound.

Go into all the details, from all sides; multi-dimensional, from all the senses. Every night you will find that you are moving into deeper details – things that you may even have missed in the real moment, but that your mind has recorded. Whether you miss the moment or not, the mind goes on recording.

You will come to feel subtle nuances which you were not aware that you had experienced. When your consciousness is focused on that moment, the moment will be there again. You will start feeling new things. You will suddenly come to recognise that they were there but you had missed them at that moment. But the mind records it all. It is a very very reliable servant... tremendously capable.

By the seventh day you will be able to see it so clearly that you will feel that you have never seen any real moment as clearly as this one.

After seven days do the same thing but add one more thing. On the eighth day, feel the space around you... feel the climate is surrounding you from all sides – up to three feet. Just feel an aura surrounding you of that moment. By the fourteenth day you will almost be able to be in a totally different world, although conscious that beyond that three feet a totally different time and a totally different dimension is present.

Then the third week, something more has to be added. Live the moment, be surrounded by it, and now, create imaginary anti-space. For example you are feeling very good; for three feet you are surrounded by that goodness, that divineness. Now think of a situation – somebody insults you – but the insult comes only up to the limit. There is a fence, and the insult cannot enter you. It comes like an arrow... and falls there. Or remember some sad moment... you are hurt – but that hurt comes to the glass wall that is surrounding you, and falls there. It never reaches you. You will be able to see – if the first two weeks have gone right – by the third week, that everything comes up to that three foot limit, and nothing penetrates you.

Then from the fourth week continue to keep that aura with you; going to the market, talking to people, continuously have it in the mind. And you will be tremendously thrilled. You will move in the world having your own world, a private world, continuously with vou. That will make you capable of living in the present.

Because, in fact, you are continuously bombarded by thousands and thousands of things, and they catch your attention. If you don't have a protective aura around you, you are vulnerable. A dog barks – suddenly the mind has been pulled in that direction. The dog comes into the memory. Now you have many dogs in the memory from the past. Your friend has a dog... now from the dog you go to your friend. Then to the friend's sister with whom you had fallen in love. Now the whole nonsense starts. The barking of this dog was in the present, but it led you somewhere else into the past. It may lead you into the future – there is no way of saying. Anything can lead to anything, mm? It is very complicated.

So one needs a surrounding, a protective aura. The dog goes on barking, but you remain in yourself – settled, calm, quiet, centred. Carry that aura for a few days, a few months. When you see that now it is not needed, you can drop it. Once you know how to be herenow, once you have enjoyed the beauty of it, the tremendous bliss of it, you can drop the aura of it.

Try it, and after four weeks tell me how things are going.

[The Enlightenment Intensive group attended darshan tonight. A group member asked if there was any suggestion Osho had for him.]

Just float... moment to moment. Just live as intensely, moment to moment, as possible.

Always feel as if this is going to be the last moment... as if there is going to be no other moment. So live it totally. There is no point in postponing it because there is going to be no other moment. Live every day as the last day. And when you go to sleep at night, thank God for the day. Don't wait for the morning, because nobody knows – the morning may not be there.

If you can live each moment as the last, you live it totally – because there is no space to postpone. If this remains in the consciousness, it becomes a constant pointing to the present. Nothing else is needed – everything is going so well. Good !

[Another group member says: I found on the third day that I am too much outside myself. I feel to keep silent is better – and I feel good.]

Continue... but don't make it a strain, mm? If something is needed, you can speak, but on the whole, remain more and more quiet. Don't speak unnecessarily. Rarely is there anything that is necessary to be said. So just telegraphically, mm? ten words a day (laughter). That will do.

And you look good... more settled. Do a few other groups also. Groups are good... they give you a few insights, and then you can use those insights in your daily life.

So whatsoever you have learned, use it, mm? Don't forget – otherwise one again closes into the old pattern. Keep silence... and I will also give you a meditation to do every night.

In the night, put the light off, sit on your bed, and close your eyes. Just imagine yourself in a forest, mm?... big green trees... wild. Imagine that you are standing there, then start moving... Let things happen, don't force. Don't say 'I would like to go near that tree' – no, just allow yourself to move. Walking in the forest for five to seven minutes, you will come near a cave.

Feel everything in detail – the earth underneath... touch the stone walls of the cave with your hand... feel the texture, the coolness. Near the cave there is a waterfall. You will find it. A small waterfall... and the sound of water falling. Listen to it, and to the silence of the forest and of the birds, mm? Allow yourself the whole experience. Then sit down in the cave and start meditating. It is meditation within meditation. Have you seen chinese boxes? One box inside another box inside another box....

So you will be meditating inside the cave, and after five minutes I will appear in your meditation. So if you want to ask a question.... Only one question is allowed!

And then you report back to me, and tell me what I said to you. And I will know – so you cannot fool me! (laughter) This is a very very old meditation technique. So you start from tonight.

[Another group member says: On the second day when we were doing communication techniques, something happened to me.

I was sitting with my partner, and I was to be the listener, but I was sleepy. I didn't have much energy. I closed my eyes, and perfectly clearly I saw a shadow – a shadow of the figure of a person. And in the figure was an entrance way of light... just the colour of light. And there was just energy vibrating all around.

I wasn't feeling high or anything. You know I just looked at it. I would open my eyes and be the listener, and then would close my eyes again, and there it was. It was there for about ten minutes.

I hadn't really thought about it till I was sitting here and you were talking about caves and things (Osho chuckles).]

You can try it every night. Just bring the visualisation again, and you will be able to feel it. Go into the entrance and find out what is there.

Many things of the unconscious can be revealed in these ways. Everything that you will come to know is within you. But we don't know many parts of our being... we live only in the porch. A big palace – but the palace remains completely closed, because we never enter it. These are all the ways to enter into the many rooms of your being. These are unconscious doors – use them.

It is possible that these things will happen when you are not feeling any energy, because when you are feeling energy, you are engaged in your ordinary everyday affairs. When you are no more feeling energy and you are not engaged in your routine, your mental work, there is a possibility for the unconscious to open a door. Because you were trying hard to listen and you were not feeling energetic, you had no energy to move in the ordinary way of the mind. That created the situation – hence this experience came.

So whenever you feel low energy, repeat it. Just sit, and try to be alert, and it will appear again. Ten minutes is too long a period. If the figure remained there continuously, it has some message for you, it has something to reveal to you.

Just allow yourself to be led by the unconscious, wherever it leads. Don't be afraid. Whatever happens is going to be good and beneficial. Do it, and then tell me, mm?

[An indian visitor, Arup, who was here to do the camp, said that he felt concerned that perhaps he wasn't meditating rightly, because nothing seemed to be happening.

Osho told him not to expect results, and to do the meditations as exercises...]

... the sheer exercise is beautiful. The body will feel good at least, and by and by it will penetrate into the mind.

We have to create a situation in which the thing you want to happen, can. It cannot happen just by wanting. The situation is needed – and the meditation is going to create the situation. So choose any one meditation out of these five and do it for one month. And just for one month, don't expect anything – as if one is doing for doing's sake.

This is my observation – that many times we expect, and the very expectation functions as a barrier because it gives a tension.

It is just as if somebody says that swimming is beautiful and that it makes them feel beautiful. You are also in search of happiness. You say 'I'm coming'. And you go. At each stroke you are waiting for happiness. You swim, but you are not in the swimming. You are continuously thinking about happiness – it has not come yet... it has not come yet.... And each moment you are giving a negative suggestion to yourself; you are hypnotising yourself about its not coming. It has not come yet so it is all hocus-pocus, useless nonsense – and this man was saying that it is very beautiful. But you are swimming and there is no beauty; nothing is happening.

These repetitions in the mind go on creating a barrier. They won't allow anything to happen. For happiness to happen, the first thing is to forget about happiness. Don't wait for anything... just swim.

And suddenly you will be caught unawares. Suddenly, when happiness happens, you may not even be aware when it happens. Only after a few minutes will you become aware. And suddenly a relief, and you know that it has happened.

This is the way that expectation functions as an anti-suggestion, a negative suggestion. The mind goes on repeating that nothing has happened, and becomes more and more strong.

So forget about it. For one month simply do it. It happens... trust me. It has happened to so many people, and there is no exception to it, because everybody is by birth entitled to it. Meditation is not something like a talent – that somebody has and somebody else doesn't have. It is not like somebody is a poet and somebody else is not; somebody is a born actor and somebody else is not. Then nothing can be done. Even if you learn, at the most you can become a mediocre poet – never genuine, never real gold – because you don't have the talent.

Meditation is not like a talent. It is like breathing – everybody has it, whether they know it or not. Whether you are breathing rightly is another thing, but everybody can breathe, because without it, nobody can be. It is simply natural. One has just to recognise its spontaneous flow.

I have been watching you in the morning. Listening to me is going to be your greatest meditation. Just listening to me, you relax. Just listening to me, you go... far out. Because just listening to me, you forget yourself. There are moments – I have watched on your face – when you are no more your ordinary self... just glimpses, mm? Sometimes you are no more in your ordinary mind; the old groove is not there. You have relaxed out of it, slipped out of it.

So continue to come, mm? and go on listening to tapes. Listening will be more helpful than reading, because in reading, you will be there. Just listen to the tape with closed eyes so you have nothing else to do; so your mind can drop out of functioning.

Listening can be done without the mind. Reading is difficult to do without the mind; possible, but very great training is needed, otherwise the mind comes in. With listening you have to be totally attentive, otherwise you will miss. In reading there is no need – you can read the page again; you can go back again.

And go on thinking of sannyas... that is going to help. There is no need to decide – just go on thinking about it. Any day you will suddenly have the urge, and you will come running.

CHAPTER 3

15 March 1976 pm in Chuang Tzu Auditorium

[A japanese man expressed some apprehension prior to taking sannyas, as he was already involved with a movement in Japan, called Tenrikyo, which he said started just one hundred and fifty years ago in Japan, and was something akin to Buddhism, yet not Buddhism.]

No need to leave it right now. Just go on making all efforts to search deep. If you can find something higher, then leave it; then it is left automatically. Whether you leave it or not is not the question. You grow out of it rather than leaving it. You follow me?

And I am giving you something which can grow anywhere – in whatsoever religion you are, in whatsoever church you belong. I am against nobody. You can remain in your church and still grow.

[The visitor takes sannyas.]

This will be your name: Swami Anand Mansoor.

Anand means blissful, happy, and Mansoor is the name of sufi mystic. Have you heard the name – Mansoor Al Hillaj?

Read something about him... you can find many books in English. You have been connected with him in your past life that's why I give you the name.

He was crucified – just like Jesus. Mohammedans killed him because he uttered something which Mohammedans think is dangerous. He said 'I am God' – and that created trouble for him, mm?

The whole name is Mansoor Al Hillaj; yours will be simply Mansoor.

Have you something to say?

[Mansoor asked: Yes.... How to love my mother?

The translator went on to say that Mansoor loved his mother and felt that she was the one he was looking for as a lover or wife – but that he felt this was not good.]

A mother has to be loved in a totally different way. She is not your beloved – and cannot be. If you become too much attached to your mother, you will not be able to find a beloved. And then deep down you will be angry with your mother – because it is because of her that you couldn't move to another woman.

So it is part of growth that one has to move away from the parents. It is just as your being in the womb and then having to come out of it. That was leaving your mother, in a way. . . in a way, betraying her. But if inside the womb the child thinks that this will be a betrayal – 'How can I leave my mother who has given birth to me?' – then he will kill himself and the mother also. He has to come out of the womb.

First he is joined with the mother completely. . .then the cord has to be cut. He starts breathing on his own; that is the beginning of growth. He becomes an individual; he starts functioning separately. But for many years he will still remain dependent. For milk, food, shelter, love, he will depend on the mother; he is helpless.

But as he becomes stronger, he will start moving further and further away. Then milk will stop, and then he will have to depend on some other food. Now he is going even further away.

Then one day he has to go to school, has to make friends. And when he becomes a young man, he falls in love with a woman and completely forgets the mother in a way, because this new woman overwhelms him, overpowers him.

If it doesn't happen, then something has gone wrong. If the mother tries to cling to you she is not fulfilling her duty as a mother. It is a very delicate duty. A mother has to help you go away – that's the delicacy of it. A mother has to make you strong so that you can go away from her. That's her love. Then she is fulfilling her duty. If you cling to the mother, then too you are doing wrong. Then it is going against nature.

It is as if a river starts flowing upstream... then everything will be topsy-turvy.

The mother is your source. If you start floating towards the mother, you are going upstream. You have to move away. The river has to go away from the source to the ocean. But that doesn't mean that you are not in love with your mother.

So remember that love for the mother has to be more like respect, less like love. Love towards yoUr mother has to be more of the quality of gratefulness, respect – deep respect. She has given you birth, she has brought you into the world. Your love has to be very very prayerful towards her.

So do whatsoever you can do to serve her. But don't make your love like the love for a beloved, otherwise you are confusing your mother with the beloved. And when goals are confused, you will become confused. So remember well that your destiny is to find a lover – another woman, not your

mother. Then only for the first time you will become perfectly mature. Because finding another woman means that now you are completely cut away from the mother... the final cord has been cut now.

That's why there is a subtle antagonism between the mother and the wife of her son; a very subtle antagonism – all over the world. It has to be so, because the mother feels somehow that this woman has taken her son away from her. And that's natural in a way. Natural, but ignorant. The mother should be happy that some other woman has been found. Now her child is no more a child... he has become a mature, grown-up person. She should be happy, mm?

So you can be mature only in one way – if you go away from the mother. And this is so on many levels of being. A son has someday to revolt against the father – not without respect... with deep respect. But one has to revolt. This is the delicacy: revolution is there, rebellion is there, but with deep respect. If there is no respect then that is ugly. Then the rebellion is not beautiful. Then you are missing something. Rebel... be free... but be respectful, because the father, the mother, is the source.

So one has to go away from the parents. Not only away, but sometimes in many ways, against them. But that should not become anger. It should not be ugly. It should remain beautiful, respectful. If you go away, go, but touch the feet of your mother and father. Tell them that you have to go away... cry. But tell them that you are helpless – you have to go. The challenge has called you, and you have to go. One cries on leaving the home. One goes on looking back again and again, with wistful eyes, nostalgia. The days that have passed were beautiful. But what to do?

If you cling to the home you will remain crippled. You will remain juvenile. You will never become a man in your own right. So what I say to you is to go away with respect. Whenever they need, serve them, be available. But never misunderstand that your mother is your beloved; she is your mother.

Nibbana is Buddha's word for nirvana. It means enlightenment.

Buddha never used Sanskrit. He used a local language that was used in his part of the country. All the words become soft in it – nirvana is called nibbana. And prem means love.

Dhamma means the ultimate law, and prem means love – love, the ultimate law. Dhamma is also Buddha's word like nibbana. The sanskrit word is dharma. This form, Buddha's, is more soft and loving.

[A sannyasin says: Everything is in trouble, Osho.

I'm going back and forth in wanting to be here and in wanting to leave. In the meditations especially the ones into which I have to put effort, there is a constant struggle in the mind. The mind's always going on and on. It's like: Go on... I want to stop... Go on ! ...]

I think a few groups will be tremendously helpful.

Nothing to worry about... it comes to everybody. This moment comes to everybody. In fact when something is going to happen, the mind will create all sorts of trouble. If nothing is going to happen,

the mind will not create any trouble. So it is an indication that the mind is becoming alert that something is going to happen, and you are never going to be the same again. So the mind feels apprehensive.

But each mind functions in the same way... it has a very mechanical way of functioning. Whenever it becomes a little alert that something is going to happen – that you are on the brink and if you go a little closer towards the precipice you will never be able to come back, and that the same mind will not be able to control you – it becomes afraid, naturally. It is going to be its death.

The mind's death is your life, and the mind's life is your death. So the mind protects itself. It has its own vested interests; it has many investments. Of course, up to now it has been living in the world and it has done much business, so it is an established thing. Now you are trying to rebel against it. All meditations are a rebellion against the mind.

As no established order will allow rebellion easily, neither will the mind. It is just as if in a society there is some trouble and somebody tries to go against the rules and the game. The police and the judge, and the law and the courts, and imprisonment, are all there to prevent it. The status quo becomes afraid... this cannot be allowed.

The mind is the establishment, the status quo. And once you start thinking in terms of meditation, you are becoming rebellious. So the mind will create all sorts of trouble – it is natural .

Just do a few things. One: do a few groups – which I think will be immediately helpful. You are giving in, and if you miss this opportunity, the mind will overpower you and you will be again back in the prison. You have tried to come out of it just a little... you are just on the threshold.

And you have to continue the meditations that you feel are difficult. The mind has not to be allowed anything. For a few days become an ascetic. Be a warrior, a fighter. Then I will tell you to relax. Once the mind knows that you are not going to listen to it, it flops. It just has to come to the understanding that this man is not going to listen, so what is the point?

[A sannyasin says: I feel that so much is coming in in the meditations... my whole life is coming through me.

... I feel it's getting tighter and tighter (holding onto her belly), but I can't let go, because there's nothing to let go of.]

I understand. There is not much to come out, but there is something very basic there which has to come out . it is not much. Once it comes out you will feel totally relaxed. Then let-go will become possible.

So when there are many things it seems easier for a person to bring them out – because there are so many things, so much rubbish. And howsoever much you bring out, you still have so much that you are not worried.

But you have only one thing... so you will cling to it. You will be miserly about bringing it out. So this is a problem for people who have not many things.

For example, a person has millions of rupees. He can go on throwing a few rupees here and there – he has nothing much to worry about. But if there is only one – once gone, it is gone.

So in the beginning it is going to be a very very tough struggle. But in a way it is good, because once dropped, it is dropped. And it will be difficult for you to formulate what it is, because the very formulation is the beginning of throwing it away.

So the mind goes on hiding it. It doesn't even allow you to have a look at what you have got. Because if you have a look, the very awareness that you are keeping it, hiding it, holding it, starts the opposite process – of throw it away. Nobody can hold anything consciously; unconsciousness is needed.

And it is not that the tightness is coming in the stomach because you are taking so many things in – no. The tightness is because you are holding something there. It never comes by taking things in....

I will do something... don't be worried. Continue meditating, and I would like you to do a few groups also....

[Osho passed her a small wooden box, which is charged with his energy telling her to put it on her head a allow her body to move as it wanted....]

Bring all tightness to the top of your head – as if the whole tightness from the stomach is being transferred. Force the tightness up to your head as if there is a magnetism and it is sticking to your head. And then allow your body energy any movement.

Cooperate with it, mm? If the hand starts shaking, not only allow it to shake, help it to shake... a deep cooperation with it. Then I can feel what is going on.

If something happens in the body, allow it – whatsoever it is. At least in front of me don't hide, don't hold anything.

Nothing is a problem... it will go, mm? Keep this with you, and every night you have to do this.

Just remember me... that I am sitting in front of you. You were able to leave your grip a little. So just put this on your head for three minutes and allow whatsoever happens. Then put it under the pillow and go to sleep so I can work on you the whole night. Good!

[Another sannyasin says: I find when I'm meditating that I have a lot of energy coming in here (indicating the third eye) but not going anywhere....]

Do one thing. Find some sandalwood – you will be able to find it in the market – and rub it on stone with some water. Put a tikka just here (Osho touches his third eye); just a spot of sandalwood paste. Do it for at least two weeks, and then tell me. There is no problem.

Whenever energy comes there, in the beginning it is such a change that the eyes feel it and the whole space changes, so something which goes deep inside and is cooling is helpful. Sandalwood is perfect. In hindi temples they always use it.

It is good that the energy is coming there... it is the third eye centre. Only after energy comes to that point does growth really start. So just do it... and there is nothing to worry about. Everything is going well.

[The therapist who co-led the Primal group which was present tonight, said that he felt he was absorbing too much energy from other people, and was there anything one could do to prevent this?]

Just do one thing. During the day, in the group, look at least ten or fifteen times to see whether your stomach is relaxed or tense. If it is tense, relax it – just the stomach.

If it is tense you collect any energy that is around, and it is dangerous, because these groups release so much negative energy. They are meant to do that, and people who are releasing it will not be affected, but leaders will be if they are not relaxed. So if you see that the stomach is tense, relax the belly and breathe by it. Make it a habit by and by that you don't breathe by the chest but by the belly.

There are very many false notions about breathing, and almost all over the world, people have started breathing by the chest. Breathing by the belly relaxes your whole being – your psyche and soma, both – and society does not allow a relaxed being. He will be spontaneous, and he will move moment to moment. You cannot enforce rules on him. He cannot be regulated, regimented, manipulated. He will be like a child – and you cannot regiment a child. The moment you succeed in regimenting a child, he is dead.

Near the age of four, all children are massacred. Then they just live for the namesake. Just a dead thing continues, but the real has left. The day they leave spontaneity, they have died. The average limit of human beings is four years old, and after that we pull on, drag on But life disappears so of course no blooming ever happens, no fulfillment, no benediction .

So do it in the group, and also when you are not taking a group. Only when it has become a natural thing can it help you in the group. And by and by it comes naturally, easily. Then there is no need to remember it – you simply breathe by the stomach.

Then you will never absorb any negative energy. Just the opposite starts happening – you start absorbing positive energy.

A tense being is hankering for some negativity, is trying to find some excuse to go sour and bitter. When you are relaxed, you become sensitive to a different level of energy the positive. It is as if a negative energy person comes near a rosebush. He will count the thorns; he will not look at the flowers. The flowers are also there, but he will somehow miss them; he will overlook them.

When a man with positive energy, relaxed, comes near a rosebush, the same rosebush, he doesn't start counting the thorns. They are there, but somehow they don't matter. He looks at the roses – and the roses become so overpowering, so overwhelming, that who bothers about the thorns? If you count the thorns, you will become depleted, angry, dissipated. You will be in a very bad mood... you will become a thorn, because whatsoever you absorb, you become.

That is the meaning of the old adage: Whatsoever you eat, you become. It doesn't mean simply the food. Whatsoever you eat – and that includes all the vibrations that you take in – you become. If

you go on absorbing negativities, you become a wound, and anybody who comes near you will be offended by your being; will be hurt by you in certain ways. You cannot help it; you are a wound. Your pus is overflowing to other people in your relationship. The wound is going to stink.

So it becomes a vicious circle: when you have a wound, you absorb more negativity. Then the wound becomes bigger and bigger and bigger.

So start relaxing the stomach and breathing by the belly. Make a practice of it. Lying down on the bed before you go to sleep, for three or four minutes breathe by the belly. In the morning when you awake, breathe by the belly. Just do it whenever you remember. Have more feeling for the belly.

In Japan they say: Think by the belly. Even thinking can be done by the belly – then a man becomes perfectly relaxed. For centuries in Japan they had been thinking that the real thinking process was in the belly, not in the head – and they are right. There is a different quality of thinking which goes on in the belly... it is intuitive; what you call a hunch.

Women think more from the belly than men. Man goes on groping in the dark with logic. Women simply jump to conclusions without any process in between. That's the problem – man cannot understand how women come to their conclusions. And almost always they are right – illogical, but right. They live on hunches. And of course they have a more empty belly than man. They have a womb inside, and they have more space inside.

So try breathing by the belly, and then tell me, mm?

[The other primal leader says it was: Difficult at first, but eventually I just allowed myself to show my fears and expose my motives and let go of the veneer that I carry of being the professional therapist. I still feel it's there inside me but, for the first time, in this group I was able to let go of that for periods.]

That has been a good experience.

One day or other, one has to forget all that includes what you call the professional attitude. The technical part of it is needed, but one should not be controlled by it. Use it, but never be just the professional, otherwise you become inhuman. And then difficulties arise.

Difficulties arise because you lose contact. You are an expert – you know the technique, you know the know-how – and others are just human beings. A distance arises.

It is good to express your fears – you become more human. It is good to say that you are also a human being; that you are not perfect, but a human being.

Of course you are leading the group, but you are as much a participant as the others. You are as prone to commit errors as others. You have your own problems – it is not that your problems are solved, and you can play around with the attitude of 'holier than you'. Otherwise a distance arises, and that distance will make you tense. It is not going to help you, and it is not going to help others.

These groups are not part of what is called expertise. No knowing is needed. But remain human, relaxed, and be always ready to accept that you have made a mistake. That will make a bridge

between you and the participants. They will have much more feeling for you. And once they see that you are also human just like them, they will feel more relaxed with you.

And that is my whole purpose here. In these groups, by and by I would like that the difference between the leader and the led disappears. In fact the totality becomes the leader. The group mind becomes the leader... the collective consciousness becomes the leader. And the leader is, at the most, just to give directions so that time is not wasted. Otherwise, even without a leader it can come to a conclusion. It will take a little longer, that's all. I am thinking about that too....

After a few months, I am going to start a group without any leaders; just the participants. But those will be the people who have passed through all the groups. Even leaders can participate in it – but they will be just participants, not leaders. Just the total mind, mm? Just the group consciousness leads wherever.

It will take a little longer time, but it will come to better conclusions than any leader-led group. Because the very effort to lead brings a resistance into the led. It is so automatic that nobody is aware of it. The leader is not aware that behind the curtain of leadership he may have started manipulating; that the ego may have entered in a subtle garb. And the led are not conscious of any resistance – but underground, an undercurrent of conflict, of resistance, arises .

So by and by, within two, three groups, you will he able to float completely. Forget all that you know. If it is needed, it will come to you. Whenever it is needed, it will surface in your consciousness. Just go into the group as if you don't know anything, and on the spur of the moment start working. Then things take their own shape. You are there just so that time is not wasted and so people are not moving in circles. You simply help them go towards some conclusion, towards some growth. The effort becomes a process – a process and a progress – but not a running in circles.

And the more your leader will disappear, the better leader you will become, and the better you will feel the results are coming. One day, when the leader is completely gone, you simply become a channel for tremendous energies to enter and take possession.

In fact the leader has to become a vehicle for the unconscious of the led. The led also know the clues, but the clues are deep down in the unconscious. They also know what to do but are not certain. You have to become just vehicles for their own unconscious, so that they come to know something that they know already. Then they will see that you have been vocalising their own hidden understandings; that you are becoming their articulations; that whatsoever they could not say, you have said. But they will feel it is theirs – and then there is no resistance.

That is the difference between the modern psychoanalyst and the old witch doctor. The witch doctor was more in tune with the unconscious. Even now in primitive societies.... In India there are many tribes which are very primitive. Their shaman is totally different. The first thing is that he should become possessed. If somebody comes to ask something, he cannot answer them because consciously, who hears to answer?

So drums are beaten, music is played, incense is burned, and he starts moving. He starts dancing, starts shouting gibberish. And then he is possessed, perspiring... radiant with some other energy.

You ask... now the question is yours – and the answer is also yours. He is just a vehicle. He is no more the person he was there, just a minute before, or a few minutes before. And after he has answered, he comes back. Again he is the same old man... but he will not even accept your thanks. No money is to be taken, no thanks are to be accepted, because he has not done anything. He simply helps you to do something to yourself, mm? He was just a medium. He played a role – just a bridge between you and you.

That is the meaning really, for me, of a leader. A leader has to be so group-possessed.... So relax more and more.

It has been good... the next group is going to be better, and after three groups you will be totally different. Good.

[A group member says: I went very very deep this time. The second day my body wanted to run away... it was crying. I didn't want to take the pain of the group.

And I felt so much like a mother... like mother earth. And I could feel everything that everybody was feeling. I realised that I had that quality all the time, but I am still afraid to exercise it, to use my intuition, because I feel that I am interfering with other people.]

Mm... it has been a good experience, tremendously good.

Woman is basically the earth, the earth element. Woman is naturally the mother. But the modern woman has lost that dimension. She no more understands herself as the mother or as the earth. She has become more imitative of man, and is missing much in that imitation... missing her own natural self, her own authentic being.

If a woman goes deeper, immediately she becomes a mother. Hence I call my sannyasins 'ma'. There is a spontaneous and natural quality. Motherhood is a function of woman.

Man is tremendously poor in that way, and he goes on trying to find something by which he can complement the inherent poverty. Because man is not a mother, he becomes a poet. He gives birth to poetry because he cannot give birth to a man. He becomes a painter, a sculptor; he becomes a scientist. He becomes a thousand and one things just to find something comparably satisfying. That's why man is more creative... he creates everything. But he is creative because naturally he lacks the dimension of creation – so he tries to substitute it.

It is good that you felt that. Now remain in that consciousness, and don't disturb it. When you feel that you are part of the earth, you are moving into very deep forces. You will have many intuitions which only happen when you are one with your natural being. Then it will also arise that many times you would like to say something, but then you will feel that it will be an interference. Remain alert, mm? Because it can become an interference.

Only when you feel that it is going to help, only when you feel that it is going to be naturally beneficial, use it. Otherwise keep quiet, keep mum about it. Sometimes your insights can become an interference to somebody. It may be true, the insight may be true....

It happened once that a man came to me. He had been passing a street when he met a jaina monk. The jaina monk looked at him and said 'You will die within three months'. The man became afraid, naturally. He went home and he became ill. He felt nausea; he vomited. He tried to throw it out, but it wouldn't go... it haunted him. He told his wife and she started crying. Then the children came to know, and the whole neighbourhood.

Somebody brought that man to me. The moment I saw him, I knew the jaina monk was right. But still, this was an interference. At least he was going to live three months more... you have killed him right now! Not that the monk was wrong. It was right – the man was going to die within three months; it was so, perfectly true. But I told the man that that monk seems to be mad, and that I would go with him to the monk, and that he should report the monk to the police – because he is a murderer! I told him that he was not going to die, and not to be worried.

The man became very happy. He reported it to the police, and I went with him to see the jaina monk. The jaina monk became afraid when he saw me. He said 'But I felt...' But that is not the point. I said to him that it was not his business, and that this man was not going to die, and was he certain about it? The man might die just because he had told him; then who would be the murderer?

The monk became very afraid when he heard that it had been reported to the police and that it could become a criminal case. He apologised and said that he was wrong, and that he had been reading some astrological books, and that he had felt that he was right. And the man survived... he has not died. He is still alive.

The jaina monk was right, the insight was right, but insight is not absolute certainty. Life is a hazard. It is not mathematical. Sometimes two plus two are four, sometimes not. Sometimes two plus two make five. Sometimes two plus two don't make four, they are three. Life is not very mathematical; no mathematician can explain it.

When you are saying something about life and death, you should hesitate. Be more respectful... it is none of your business. If you feel, write it down in your diary, but don't say anything to anybody. When the person has died, then you can show people your diary, show them that this has been your feeling, mm? But never interfere.

And with this earth feeling, this will come. You will have more and more hunches. You will become authentic woman, and then more hunches will be there... irrational insights; suddenly you will see something. But wait. Seeing is good, but one has to think before saying it – at least three times you should think about it. Mm? Good.

CHAPTER 4

16 March 1976 pm in Chuang Tzu Auditorium

... this will be your name: Ma Anand Soma.

Soma means the moon, and anand means bliss – blissful moon.

Meditate on the moon more and more. Whenever the moon is in the sky, just sit looking at it, but with very empty eyes. Looking, and yet not concentrating. Just looking, but with no strain. Do you follow?

The look can be of two types. One look is what we call attention... you focus, mm? and there is a strain in the mind, as if somebody is going to hit the target with an arrow. Then you concentrate. But that is not right. Just look relaxedly, as if you are looking by the way, and the moon is there.

Look at the moon with empty eyes. Watch my eyes . . this is the way....

[Osho stares fixedly into Soma's eyes]

... this is attention, mm? I am focusing. Now...

[Osho gazes softly at Soma]

... I look at you, and yet not at you. And that's the way to look, mm? Good.

[A sannyasin asks: What am I doing to myself? I haven't been healthy for a year. It's just... one thing after another.]

Mm mm.... It will continue unless you become aware and drop out of the vicious circle.

One misery leads to another... one conflict leads to another... one sadness into another sadness – because whatsoever you are passing becomes more easy to go into again. Your whole being becomes channelised, mm? One day you are angry – another day, anger comes easily. The next day it comes almost automatically. You need not do anything – it will come. And if you go on getting into the habit of it, you go on feeding it.

You may like to come out of it, but liking is not enough. You may like to come out of it, but you will still continue with the old pattern unless you take a very very aware decision to come out of it. That means that after that moment, you have to do something which is the opposite.

If you have been angry, then do something which is just the contrary to break the habit. Not only that – when you break a habit, energy is released. If you don't use that energy, again the habit will have to be formed by the mind; otherwise, where will the energy go? So always move to the opposite.

If you have been sad, try to be happy. It is difficult, because the old path is the way of least resistance – it is easier – and to be happy you will have to make an effort. You will have to consciously give a fight to the dead mechanical habits of the mind. So you will have to re-condition it. That is, you create a new habit of being happy.

Unless a new habit is created – of being happy – the old habit is bound to persist, because the energy needs some outlet. You cannot simply remain without any outlet. You will die, you will suffocate. If your energy is not becoming love, it is bound to become sour, bitter; anger, sadness. Sadness is not the problem – neither is anger or unhappiness. The problem is how not to get into the old rut.

So live a little more consciously. And when you find yourself getting into the old habit, just do the opposite immediately – don't wait for a single moment. It is easy – once you know the knack of how to do it. You are getting set... just do something!

Anything will do. Go for a long walk, start dancing. Let the dance be a little sad in the beginning, mm? It is bound to be – you are sad, how can you suddenly become happy? Start dancing in sadness and the dancing will divert the sadness. You have brought something new into the sadness which has never been there before. You have never danced before when you were unhappy and sad, so you will puzzle the mind. The mind will feel at loss – what to do? – because the mind can only function with the old. Anything new, and the mind is simply inefficient – and that's the problem.

Habits are efficient, so you do them again and again, and the more you do, the more capable you become. Almost everybody has become a certain type of expert – one part of your mind expertises, and then through expertise, it dominates the whole mind.

I was just reading an anecdote....

One school teacher told the famous story of the elephant and the five blind men to his children – but he didn't mention the word blind. He wanted to give them an opportunity to find that out for themselves.

So he told the whole story – that five men went to see an elephant and then they reported back. One said 'The elephant is like a pillar' – because he had touched only the legs. Another said 'He

is like a very big fan' – because he had touched the ear – and so on and so forth. The story was simple, and everybody knows about it.

Then the teacher said, 'What type of men were these?'

One small boy said, 'Experts!'(laughter)

Everybody by and by becomes expert – expert in sadness, expert in unhappiness, expert in anger. Then you become afraid of losing your expertness, because you have become so efficient.

Feeling sad – dance, or go and stand under the shower and see sadness disappearing from your body as the body heat disappears. Feel that with the water showering on you, the sadness is being removed just as perspiration and dust is removed from the body. And see what happens.

Try to put the mind in such a situation that it cannot function in the old way. Anything will do.... In fact all the techniques that have been developed through the centuries are nothing but ways of trying to distract the mind from the old patterns.

For example, if you are feeling angry, just take a few deep breaths. Inhale deeply, exhale deeply – just for two minutes – and then see where your anger is. You confuse the mind; it cannot correlate. 'Since when,' the mind starts asking, 'did anyone ever breathe deeply with anger? What is going on?'

So do anything – but never repeat it; that's the point. Otherwise if each time you feel sad you take a shower, the mind will get into that habit. After three or four times, the mind learns that this is okay – so you are sad; that's why you are taking a shower. Then it becomes part and parcel of your sadness. No, never repeat it. Just go on puzzling the mind every time. Be innovative... be imaginative, mm? Bhikshu (her partner) says something, and you feel angry, and you have always wanted to hit him or throw something at him. This time, change – go and hug him. Give him a good kiss, and puzzle him also (laughter). Your mind will be puzzled... he will be puzzled. Suddenly things are no more the same. Then you will see that the mind is a mechanism; how with the new it is simply at a loss, that it cannot cope with the new.

So the whole methodology of Yoga, Tantra – all religion as such – is to always bring in something new... a new breeze into the room. Open up the window and let in a new breeze.

One man who used to be a colleague of mine in the university, was a very angry man – angry with the wife, angry with the children, angry with the vice-chancellor – and for nothing. And he knew it! Who does not know it? He was really in trouble because he was creating so many problems unnecessarily.

One day he asked me what to do. I said, 'Do one thing: whenever you feel angry, just clench both your fists. You can do it anywhere. Even if you are talking to the vice-chancellor and you feel angry, clench your fists – and see.' He said, 'What will that do?' I said for him to just try it. So he went to the vice-chancellor and when he started feeling angry – because the vice-chancellor was thinking to throw him out because he was doing so many things – he clenched his fists, and suddenly the anger was gone.

He came back and said that it was miraculous. But I told him not to do it again, otherwise the whole miracle is gone!

So do this for a few days... and you will enjoy it tremendously.

[Karuna, a recently arrived sannyasin, said that she was feeling ashamed of herself, because shortly before Vipassana was taken ill (see 'Nothing To Lose But Your Head'), she had said to Karuna that she, Vipassana, was mad, and Karuna had felt that she was indeed mad, and had felt superior to her.]

Vipassana has done many things for many people.

Just watch the mind... it goes on finding many many ways to feel superior. Mind is the ego trip, a deep ego trip. So that is the subtlest part of the mind – to feel superior. But if you feel superior, sometimes you are bound to feel inferior – and that creates the trouble, because then one feels hurt. So if you really want to drop all conflict inside, then never compare.

Comparison has to be dropped – not superiority. Comparison implies both – superiority/inferiority. So don't compare. Karuna is Karuna. Vipassana is Vipassana. In fact no comparison is possible. Comparison is possible only when both are exactly the same – for example, one Ford car and another Ford car. Ego says this is functioning better than that. You can compare because they come from the same assembly line.

Man is unique. No other man is like anybody else. And God doesn't function in the way assembly lines function. You cannot find two men alike. You can find millions of cars alike. That's the difference between man and machine.

Once comparison is dropped you are neither superior nor inferior. Just think: if you are alone in the world and there exists no other man or woman – only Karuna exists on this earth – will you be superior or inferior? You will be simply you. And that is how things are: you exist only like you. There is nobody else like you. In a way, each man exists alone, directly alone, absolutely alone. There is no way to come out of that aloneness.

These claims of the mind have to be cut by and by. So just watch out. Whenever you start comparing yourself with anybody for anything, immediately relax the mind and ask what nonsense it is up to. Stop in the middle; don't follow the old track of comparison. And suddenly one feels a flowering, because when there is no comparison to make, there is no competition. Then compassion arises.

That is the meaning of your name – compassion. Compassion arises only when you see how lonely man is, how tremendously lonely; that there is no way to reach him, no way to be together. The aloneness is ultimate in a subtle way, in a certain way. When you would like to fill someone's aloneness, that is compassion. You would like to help somebody to feel that you are there. You would like to hold somebody's hand and to say to him, 'Hello, I'm here... don't feel alone.' But still you know that at the ultimate core, one remains alone. We can help each other, we can love each other. We can help each other in many creative ways, but still, we cannot penetrate each other. Somewhere a point comes beyond which nobody can enter. That is your soul, your being.

So don't compare, don't compete. And rather than listening to words! listen to people's being. For example, Vipassana told you that she was mad. You simply listened to her words, and you started feeling superior that you were not.

[Yes, I feel ashamed.]

No, no, don't feel ashamed. It is again the same thing. First you felt superior because you simply heard the words. You should have looked into Vipassana's eyes. She was one of the sanest persons around here, hence she could realise and say that she was mad. Only a sane person can say that.

If you doubt it, go to a madhouse and ask mad people. Everybody will try to prove that he is not mad. Everybody will insist that the world may be mad but he is not. A madman never accepts that he is mad. If he does accept it, he is already getting out of it. This is a tremendously sensitive understanding, tremendously sane – to feel that you are mad. Only a sane person feels that he is mad.

Socrates says, 'Only a man of deep knowledge understands that he is ignorant.' The same is true about madness also.

You should have looked into her eyes. You should have held her hand, felt her being. Listen to the vibes, don't listen to the words. Then you commune, communicate. You would have laughed at her understanding. You would have thanked her. Then, rather than feeling superior, you would have felt that you are also mad. To be sane is so rare. A Buddha, a Jesus, a Socrates... a rare phenonemon when somebody becomes sane. Otherwise the whole humanity lives under deep hypnosis, neurosis.

The madness is normal. That's why we never detect it unless somebody goes abnormally mad. Everybody is born mad – and few people get out of it.

So next time somebody says something so beautiful, try to feel the presence of the other person... don't listen to the words.

Gurdjieff used to behave in a very mad way with people – particularly with new people. He would say nonsensical things, and people would leave him immediately because he seemed to be mad or stupid. And then he would have a good laugh! His disciples would say, 'Why do you say such things?' And he would say, 'If they cannot look at me, and if they only understand the words, then I am not going to waste my time with them. If they can understand only words, then they will never be able to understand me, because there is something beyond words that I am trying to convey. So that's a test for them.'

Listen more to the being. Listening to the being, you will never feel superior or inferior, because being is simply being – neither superior nor inferior. Listening to the being you will never feel any remorse – otherwise you will feel ashamed .

Because Vipassana died, you started feeling ashamed and that it was not good of you to feel superior. Now your ego is saying, 'Feel ashamed. You are such a beautiful being – feel ashamed. It was not up to your standard; you did something below you. You are such a superior being, you should not feel superior. You should feel humble.' This is how mind goes on.

There are many persons who force humility just to feel superior; who feel ashamed just to feel superior; who go to a priest and confess their sins to feel saintly. Now don't feel ashamed, otherwise you are in the same trip. There is no need to feel ashamed. Simply feel foolish – and see the difference. The very idea of shame and guilt is ego-oriented. Simply feel that you were foolish, and then you will not help your ego.

If Vipassana were alive, you would not have felt ashamed; the death created the trouble. Suddenly she died, and now you cannot forgive yourself. The death shocked you, so now you would like to go to her and say 'Sorry, Vipassana. It was not good of me to say that to you'. But there is nobody to whom you can say it, so now it will always remain a weight.

To destroy that weight, you are trying to balance it by feeling ashamed. That's what's happening to many people. While alive, they won't love each other, and when somebody dies, they repent their whole lives – that they should have loved, and they missed.

But remember that everybody present here, everybody present in this moment in the whole world, is going to die. So let it become a deep remembrance in you. Behave with each and every person as if this meeting will be the last. And just see the beauty of it. If you are holding somebody's hand, hold the hand as if.... And that 'as if' is not just an 'as if'. It is going to happen some day or other. This may be the last meeting.

We may be talking for the last time... who knows? You may not be here, I may not be here. Or we may both be here but the possibility to meet may not be there. If one goes on being aware that this moment may be the last to meet with me, to talk with me, to listen to me, then one will become very alert. You will become very very aware – and you will act out of that awareness. Your response will be total and whole. And you will never repent, because whatsoever you do, you have done.

We cry and weep when a loved one dies because in fact we feel guilty. The whole life was there and we never loved. There were so many opportunities and we never used them.

In fact, on the contrary, we were quarrelling, nagging each other, fighting with each other. And now the person is gone. Now for infinities you may not see the person again. There may be no meeting.

Each moment is so tremendously ultimate. Each moment is such that it can never be repeated again. It is unrepeatable.

So live it totally and intensely. And live it as if you had known that this is going to be the last moment. Then you will never repent, never feel remorse. And if somebody dies, you will go deeply grateful to him to say goodbye, because whatsoever you could do, you have done. Whatsoever you had, you had given. Whatsoever was possible, you had turned into the actual. So there is no guilt, no shame, no nothing... one feels clean...

Everybody is helping everybody else. The whole world is a help. If one knows how to use it, everybody is helping. Even those who are hindrances, they also help. Even those who go against you, they also help. Without them it will be difficult to grow. Even enemies help, so what to say about friends?

But let it be a lesson, so that your whole life changes into a new dimension of non-comparison, non-competition... Living each moment as if this is the last, mm?

[Sudha, the assistant leader of the Aum marathon says: You told me in the last darshan to be crazy, and I was trying to watch that during the marathon. It turned out to be just my own fear of my aggression and the rejection of it, and then an acceptance... so I just let it happen. And I had a lot of fun. It just wasn't like I'd thought it would be.

Osho replied that out of a hundred fears and anxieties we have, ninety-nine percent never actualise, so there is no point in worrying about them.

She asked what she could do about herself.]

There is nothing to do. One simply understands that things are as they are, and accepts. The very concept of doing something is wrong. Doing brings the doer... and doing is nothing but a mask for the ego. There is nothing to do.

Things simply happen on their own. You are not running the world... it is running on its own. And when you are gone, nobody is going to miss you. People will say that Sudha is gone and we miss her – but that is just a way of speaking. The world was running when you were not there. It will still be running when you go, so why worry for the few days that you are here? Take it easy, enjoy it. Whatsoever is given, accept it and enjoy it – and let it happen... cooperate with it.

The problem arises the moment you start doing something... the moment you start doing anything. Then the liquidity, the flexibility is lost. You become frozen, blocked.

[The assistant leader answers: This is what has been happening in the lectures and it's getting worse and worse and worse. I can't get into meditation any more... I feel I'm not letting it happen.]

Accept that too. The problem remains the same.

Now you are saying it is going from worse to worse. You are condemning it. You are saying that you never wanted it this way; you wanted it in some other way – and you are comparing with your ideal.

The problem is created by your ideal. Drop the ideal – and then it never gets worse. How can it? There is no relativity; you cannot compare notes with anything. You compare the imaginary with the actual, and because the actual is not like the imaginary, you condemn it. And then the problem arises of what to do so that you can attain the imaginary against the actual. But who has ever attained the imaginary against the actual? The actual is the only thing that can be attained – and it is already there, so there is no problem. The problem is only because of that ideal. Drop that ideal!

Just see my point. If you drop the ideal, then how can you say that this is getting worse and worse? Against what will you compare it?

[She answers: Against my own experience.]

That is again your ideal. That is again from the past, or from the future. Yesterday you were feeling something. Today you are not feeling it – so now you are comparing with yesterday. But why do you

want yesterday to be repeated again and again and again? You will be fed up with it! You will be like a broken gramophone record – repeating the same line again and again and again. Today is different... why compare it with yesterday? Today has nothing to do with your yesterday. Today is so totally different that you also are not the same. Yesterday is just a hangover in the mind. And it was not so beautiful as you are thinking today – because I knew you yesterday also. Then you were comparing your yesterday with the day before yesterday. And I know that tomorrow you will compare again with today – which will become yesterday. And you will say that things are getting worse and worse.

So either you have an ideal in the future and you compare your today with the tomorrow, or you have an ideal in the yesterday and you compare today with yesterday. But you don't allow today its being – and that is the only reality there is.

What is wrong with today? It is perfectly beautiful. Meditating or not meditating, feeling good or bad... but this is the only day there is. Once you understand this, problems simply evaporate. Not that they are solved – because there is no need to solve them; they need no solution.

They simply evaporate like dewdrops in the morning when the sun rises.

It is a question of simply understanding. It is not really complicated. Stop improving yourself – you have done enough harm. Don't be a perfectionist. And just live this moment. I don't see any problem. In this moment there is never any problem. The problem either comes from yesterday or from tomorrow. Today is always pure.

Bring your mind to this vision again and again. Nothing else is to be done. Everything is so beautiful and perfect that more is not possible.

[An indian sannyasin said that he wanted 'a divine remedy for willpower', as his was too weak.]

Kill it completely! What is the need? What do you need willpower for? It is weak – so kill it! If it is strong it will create more trouble.

[The sannyasin answers: No, it is creating trouble, sir. I want more strong willpower.]

For what? Do you want to become Adolf Hitler? (laughter)

[The sannyasin then asks: How to be happy?]

How to be happy? Who has told you that willpower is needed for being happy? Happiness has nothing to do with willpower. Drop that idea completely!

You must be reading some hocus-pocus religious literature – Vincent Peale 'Positive Thinking', Dale Carnegie 'Willpower' (laughter). You must be reading nonsense, so they have put some wrong ideas in your mind.

Willpower is not needed at all – that is the whole problem. Drop your will, and surrender to God. Then everything is perfect and beautiful; one is happy. People with these ideas are never happy because they are always tense. Power corrupts; willpower also corrupts.

Willpower is a desire of the ego. You want to be strong and powerful and dominating, and a great leader of men – all foolishness. Just be ordinary and happy. Trees are happy without any willpower. Birds are happy without any willpower.

What do you need willpower for? You should be happy it is weak. If you want to be unhappy, then willpower... then I can show you methods how to increase it, but then you will go to hell directly (laughter). That's the path for hell.

Drop this nonsense – just enjoy life. Vivekananda seems to be in your head – willpower, strong willpower. These are all ideas against God... irreligious ideas. You just surrender, mm?

[Another member of the group said that since doing the Tao group she had felt more in-going, while now that she had completed the marathon, she felt more outgoing. She asked if she should make an effort to go in one direction rather than another.]

No, don't make any effort to go inside... just float. If you feel like being outside, be outside and enjoy it. If you feel to be inside, be inside and enjoy that. Otherwise we are always creating contradictions. When the mind is going out, you start forcing it inwards – and a forced inwardness is not going to be beautiful. Let it go outside as far as it wants to go. Then it swings on its own. It is a rhythm, just like day and night.

It is just as when in the morning you are feeling cold, you go outside and sit in the hot sun. The sunlight is beautiful and soothing. But then by and by it becomes hotter and hotter, and you start perspiring. Suddenly you realise that now it is time to go in. You move into the house, in the coolness, in the shade.

Out and in are just like that – and both are needed for a true life. Any life with a fixation – either with the outside or with the inside – is a lopsided life, a crippled life; a life which has suffered some sort of paralysis. There are people who are fixed with the outside – they cannot go in. There are people who are fixed with their inside, and they cannot go out. Both are ill.

True health is the rhythm between the in and out. In fact never get identified with the out or with the in. Remain between.

The flow is the swing of the energy from the out to the in; from the in to the out.

And there is a certain inner law which brings you back whenever you need to go in. It is just as when you work the whole day, and by night, you sleep; Sleep comes naturally if you have worked well. Then in the morning, after sleep, you are again rejuvenated, again fresh and vital; the zest has come back, and you want to do something. Action and sleep – that is the rhythm.

So never get obsessed with any polarity. In between being with people and alone is a rhythm. And a rhythm can only exist between two opposite-looking poles – which are not really opposite but are complementary.

[Another group member says: The group was pretty painful for me at times, but it was good.]

Pain is part of growth.

And remember, whenever something hurts, something inside vou is repressed. So rather than trying to avoid the pain, move into it. Let it hurt like hell. Let it hurt totally so the wound is opened completely. Once it is opened completely, the wound starts healing. If you avoid these spaces when you feel pain, they will remain inside, and you will come across them again and again, because they are part of you.

There is one method I would like to tell you about. Whenever you feel any pain – even an ordinary headache – just sit silently and focus your whole mind on the headache. Listen to it... almost touch the texture of it. And intensify it;- make it more and more tense, and pinpoint where it is. The more you concentrate, the more it will go on shrinking. Then it will come to a point, a needle-point. It will not be the whole head. First you will feel just the front part, then you will feel that it is shrinking just in the middle. Then it becomes just a needlepoint – but a very sharp pain. Just remain with it.

If you can remain with that sharp-pointed pain, suddenly you will see that it has disappeared. Try it with ordinary pain – headache, stomach ache, or anything. And by and by try psychological pain. Somebody has insulted you and you feel hurt, or you have come across something inside you and a pain arises, a memory, a wound from the past. Just go into it. Accept it and go into it totally, and when it has become just a needle-point, suddenly it will disappear.

CHAPTER 5

17 March 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I'm wondering about my relationship. There is a lot of good feeling, but we're sort of keeping each other safe, and I feel restricted.

We'll both be starting groups and I think we'll be able to branch out.]

No relationship can truly grow if you go on holding back. If you remain clever and go on safeguarding and protecting yourself, only personalities meet, and the essential centres remain alone. Then just your mask is related – not you. Whenever such a thing happens, there are four persons in the relationship, not two. Two false persons go on meeting, and the two real persons remain worlds apart.

Risk is there. If you become true, nobody knows whether this relationship will be capable of understanding truth, authenticity; whether this relationship will be strong enough to stand in the storm. There is a risk – and because of it, people remain very very guarded. They say things which should be said; they do things which should be done. Love becomes more or less like a duty. But then the reality remains hungry, and the essence is not fed. So the essence becomes more and more sad. The lies of the personality are a very heavy burden on the essence, on the soul. The risk is real, and there is no guarantee for it – but I will tell you that the risk is worth taking.

At the most, the relationship can break – at the most. But it is better to be separate and to be real rather than being unreal and together – because then it is never going to be satisfying. Benediction will never come out of it. You will remain hungry and thirsty, and you will go on dragging, just waiting for some miracle to happen.

For the miracle to happen you will have to do something, and that is – start being true, at the risk that maybe the relationship is not strong enough and may not be able to bear it. The truth may be too much, unbearable – but then that relationship is not worthwhile. So that test has to be passed.

Risk everything for truth, otherwise you will remain discontented. You will do many things, but nothing will really happen to you. You will move much, but you will never arrive anywhere, mm? The whole effect will be almost absurd.

It is as if vou are hungry and vou simply fantasise about food; beautiful, delicious. But fantasy is fantasy – it is not real. You cannot eat unreal food. For moments you can delude yourself – you can live in a dreamlike world – but a dream is not going to give you anything. It will take many things from you – and it will not give you anything in return. The time that you are using with a false personality is simply wasted; it will never come back to you again. Those same moments could have been real, authentic. Even a single moment of authenticity is better than a whole life of inauthentic living.

So don't be afraid. The mind will say to you to go on safeguarding the other and yourself, to keep safe. That's how millions of people are living.

Freud in his last days wrote in a letter to a friend that as far as he had observed.... And he really observed deeply – nobody has observed so deeply, so penetratingly, so persistently and so scientifically. He says in the letter that as far as he has observed through his life, one conclusion seems absolutely certain – that people cannot live without lies.

Truth is dangerously. Lies are very sweet, but unreal. Delicious... you go on saying sweet nothings to your lover, and he goes on whispering in your ear sweet – but – nothings. And meanwhile life goes on slipping out of your hands, and everybody is coming closer and closer to death.

Before death comes, remember one thing – that love has to be lived before death happens. Otherwise you live in vain, and the whole of your life will be futile – a desert. Before death comes, make it a certainty that love has happened. But that is possible only with the truth. So be true. Risk everything for truth, and never risk truth for anything else.

Let this be the fundamental law – even if I have to sacrifice myself, my life, I am going to sacrifice it for truth but truth I wi!! never sacrifice for anything – and tremendous happiness will be yours; undreamed of benedictions will shower on you.

Once you are true, everything else becomes possible. If you are false – just a facade, a painted thing, a face, a mask – nothing is possible. Because with the false, only false happens; with the truth, truth.

I understand your problem. That is the problem of all lovers – that deep down they are afraid. They go on wondering whether this relationship will be strong enough to bear truth. But how can you know beforehand? There is no a priori knowledge. One has to move into it to know it.

How are you to know, sitting inside your house, whether you will be able to withstand the storm and the wind outside? You have never been in the storm. Go and see. Trial and error is the only way – go and see. Maybe you will be defeated, but even in that defeat you will have become stronger than you are right now.

If one experience defeats you – and another, and another – by and by the very going through the storm will make you stronger and stronger and stronger. A day comes when one simply starts

delighting in the storm, one simply starts dancing in the storm. Then the storm is not the enemy. That too is an opportunity – a wild opportunity – to be.

Remember, being never happens comfortably – otherwise it would have happened to all. Remember, being cannot happen conveniently – otherwise everybody would have being without any problem. Being happens only when you take risk, when you move in danger. And love is the greatest danger there is. It demands you totally.

So don't be afraid – go into it. If the relationship survives truth, it will be beautiful. If it dies, then too it is good because one false relationship has ended, and now you will be more capable of moving into another relationship... truer, more solid, more concerning the essence.

But remember always, falsity never pays. It appears to, but it never pays. Only truth... and in the beginning, truth never looks like it is going to pay. It seems it will shatter everything. If you look at it from the outside, truth looks very very dangerous, terrible. But this is an outside view. If you go in, truth is the only beautiful thing. And once you start cherishing it, tasting it, you will demand more and more because it will bring contentment.

So don't be afraid. Gather courage to be, and go through these groups. They will be helpful, mm? But go truly there, otherwise nothing can be of help. And it will be good if the two of you can do the groups separately, because if you do them with your boyfriend, or husband or wife, their presence goes on functioning like an inhibitory force. You have been so related to them that the old pattern tends to repeat. It is easier with strangers to be truer.

Have you watched it? People just travelling in a train start talking with strangers – and they assert things they have never asserted to their friends, because with the stranger, nothing is involved. After just half an hour your station will come and you will get off – you will forget and he will forget what you have said. So whatever you have said makes no difference; nothing is at stake with a stranger.

People talking to strangers are more true, and they reveal their heart; but talking with friends, with relatives – father, mother, wife, husband, brother, sister – there is a deep unconscious inhibition. 'Don't say this – he may feel hurt.' 'Don't do that – mum won't like it.' 'Don't behave in this way – the father is old; he may be shocked.' So one goes on controlling.

By and by the truth is dropped into the basement of your being, and you become very clever and cunning with the untrue. You go on smiling – false smiles, which are just painted on the lips. You go on saying good things – meaning nothing. You are getting bored with your boyfriend or your father, but you go on saying 'How glad I am to see you!' And your whole being says 'Now leave me alone!' But verbally you go on pretending. And they are also doing the same thing; nobody becomes aware because we are all moving in the same boat.

A religious person is one who comes out of this boat and risks his life. He says 'Either I want to be true, or I don't want to be at all. But I am not going to be false'.

Whatsoever the stake, try it – but don't go on moving in a false way. The relationship may be strong enough. It may bear the truth. Then it is very very beautiful. If you cannot be true to the person you love, then where will you be true? Where? If you cannot be true to the person whom you think loves

you, if you are afraid even with him to reveal the truth, to be totally spiritually naked before him, if even there you are hiding, then where will you find the place and space where you can be totally free?

That's the meaning of love – that at least in one person's presence we can he totally nude. We know that he loves, so he will not misunderstand. We know that he loves, so the fear disappears. One can reveal all; one can open all the doors. One can invite the person to come in. One can start participating in another's being.

Love is participation... so at least with the lover, don't be untrue. I'm not saying to go into the marketplace and be true – because that will create unnecessary trouble right now. But first with the lover, then with the family, then with people who are farther away. By and by you will learn that to be true is so beautiful that you would like to lose everything for it. Then in the marketplace....

Then truth simply becomes your way of life. But start, mm? The alphabet of love, truth, has to be learned with those who are very close – because they will understand, mm? Good.

[A sannyasin says: I'm becoming more and more aware that I've been missing much out of fear of punishment.]

Every society conditions the mind of children – makes them afraid of punishment; makes them – seduces them – to be greedy for awards. From the very beginning a child comes again and again to these two alternatives: if he does this, father won't like it – and he will be punished. If he does that, father will like it – and he will be rewarded. So he stops listening to his own heart.

Even if the heart says 'do this', first he has to check how his father, his mother, the society or the government is going to react. You would like to do something, but what are others going to say? They will punish you for it – so then you drop that project.

So that fear of punishment – a vague fear, you don't know exactly what it is.... This is the whole thing – that up to now you have been doing things which others were expecting you to do. You were considering others.

Gurdjieff used to say to his disciples, 'Drop considerations, otherwise you will never be an independent being.'

Drop consideration. I'm not saying to hurt anybody. I'm not saying that just for the sake of rebellion, be rebellious. That too is foolish. That will not bring you to your natural spontaneous being. That is moving in the opposite direction. It is a reaction – not a rebellion. You follow me?

Your father said to you not to do something. You can react, and can do just the opposite. Or whatsoever he was saying to do, you can do. But whether you do it or not, in both ways you are dominated by your father. For example, if I say 'Don't go to the West', you can say 'I am an independent man, and I cannot listen to you'. But you are following me. I dominated the whole thing. You think you denied me – of course you denied me; but negatively you followed me. In the first place, was there a desire to go to the West? If it was there, then go. If it was not there, then don't be bothered what others are saying – you go to the South, go to the East; whatsoever your feeling is to do.

Always remember to distinguish between rebellion and reaction. Be rebellious, but never be reactionary. Don't hurt anybody. If you can make others happy as well as yourself without going astray from your natural source, perfectly good, make them happy, but never at your own sacrifice. No.

[The Encounter group is present. The leader says: There was a lot of laughter and playing in the group. But again, a lot of people seemed to be stuck where they are.]

Playfulness is good... fun is also very good. But remember, it may be an escape for a few people to avoid. Many times people laugh just to avoid a situation. They become afraid that the thing is going to be serious, so they start laughing and taking things as fun. That's a way of keeping themselves away.

Laughter is good if it comes from the deepest core of the person. If it comes just from the head, then it becomes a protective mask. Many people go on laughing – not that they are happy, but they would not like to concede that they are unhappy. By and by they become so efficient in it that they completely forget that it has been just a manoeuvre.

So that has to be remembered, otherwise the group will not go very deep. Fun should be serious, and laughter must have the quality of tears in it to be true and really deep. This is one of the oldest ways to avoid situations which can lead you into deep depression, negativity.

That's the reason that jewish jokes are the best, because that is the race that has suffered most. Through their jokes they are protecting themselves. Even in the concentration camps of Adolf Hitler, Jews were transferring jokes and laughing! People who have been watching and observing Jews in the concentration camps were simply surprised; they could not believe it. Where death is hanging on the head every moment, and every morning a few people have disappeared – your wife, your father, friends – still they continued laughing.

In the military, on the front, soldiers become very very fun-loving, and start telling jokes. That's a way not to see the seriousness of the situation – otherwise, how will you bear it? The Jews could bear it because of their jokes.

In India, Hindus have nothing like jewish jokes – nothing at all – because the country has lived in a way in which the people were not very rich, but they were content. There was not much – people were poor – but they were adjusted to their poverty. They have not created any jokes.

Jewish jokes are simply rare... nobody can compete. As I have observed, in fact all jokes have their origin somewhere in jewish jokes; they are all derivatives of jewish jokes.

So always remember in a group situation that there are many people who will want to take it as fun, play. !t is good – but don't allow too much. End the group every day by laughter, but everybody has to earn it in the first place – otherwise not. It is an earning; hard work has to be done the whole day. Otherwise the group will have been enjoyed, but will have left people with nothing in their hands. It was a good experience, interesting, amusing – but that's all. It won't bring growth.

So this is the delicacy of it. People should not become serious, deadly serious – otherwise things become heavy and work becomes difficult. So sprinkle fun, laughter, and jokes here and there, but

it should be like the salt in the food – not more than that. Mm? If everything is salty you cannot eat it.

[A group participant says: Since the group I've stopped taking risks...]

Mm mm... it can happen. If the group goes well, people who are cowardly will start taking risks. People who are a little foolhardy will stop taking risks (a chuckle). You must be of the second sort.

A group brings a very balanced state of mind to you... a balanced state. So if a person who is very cowardly and always afraid to take risks passes through the group experience and grows and becomes more aware, he will start taking risks. A person who is foolhardy – who is always treading where angels fear to tread – will become more alert, and will drop a few risks.

Unnecessary risks are not to be taken. It is just foolish to stand in the middle of the road and not to listen to the driver of a bus; it is simply foolish! It is not a risk – you are simply suicidal. You must have been a little suicidal in your risks.

People enjoy that too, because it gives a thrill, an excitement. If people are suicidal and they are driving a car, they will tend to go beyond sixty, seventy miles per hour, because there is a thrill. Just facing death, they feel very sharp, young, and that they are giving a good fight against death. But this is foolish. Out of a group experience, meditation, awareness, this type of person will stop many risks.

So it is good – you will be more balanced now. There is no need to be a coward, and there is no need to be a brave man. Both are the same type of diseases – in different directions, contrary directions; but both are the same. One needs to be simply aware; neither a coward nor brave. Whatsoever the situation demands, do it. Do you understand me? A cowardly man works from his cowardice – never responds to the real situation. A brave man works from his bravery, never responding to the real situation.

My teaching is that you need not be either. There is no need to have fixed ideas about anything, about yourself. Let the situation decide – you simply be aware, and let awareness respond. There are many times when you will feel very brave because it is needed, and times when you will say it is foolish to be brave.

The world will be very very silent and peaceful if people drop these concepts of bravery and cowardice, and all sorts of nonsense which they have been taught by the politicians and the priests, because they want sacrifice. They want you to sacrifice yourself somewhere – Vietnam, Israel, Pakistan – so they tell you to become brave, to be a man. But why? Why should they want you to go and unnecessarily knock your head against a wall?

One has to live one's life. There is no need to sacrifice it for anything, unless your inner consciousness gives you an opportunity – where you think your whole being is at stake, and you choose it. But you choose consciously – not by somebody else's teaching, preaching, conditioning.

Good... cool down! By and by do all the groups, and you will come out of it very very tranquil, balanced, calm, cool, collected.

[Anupassana, another participant, says: I was not letting people close to me at all, and I had said to him in the beginning, too, that I was not open to you either, and it worried me, because why be here?

And then my name keeps bothering me because it sounds very lonely... it's not a very strong name. I would like to be called fearless, or something like that, just to remind me to be stronger.

And I don't know whether to be with people or be alone.]

If you like I can change your name. Just choose whatsoever name you like, and I will give it to you....

Because a name is simply useless. It cannot make you stronger, it cannot make you more aware. A name is just a label....

It is nothing. I can give you a number – one hundred and one – and that will not remind you of anything (laughter).

No.... We go on finding some excuse or other to be unhappy. I can change your name – that is so simple – but you will find something else, because it is a question of you, not your name.

And being alone is not bad. But it can be enjoyed only if you make a rhythm of being with people and being alone, being with people, being alone. Then it is perfectly beautiful. Otherwise, just being alone you will shrink; you won't grow. Never get fixated anywhere... remain a flow.

Just being alone may be a way to hide yourself. You may be afraid of love. You may be afraid of friendship. You may be afraid of people. A thousand and one fears may be there. So one rationalises that one likes to be alone. Be alone if you like, be alone if you are happy. But you don't seem to be happy. If a name can make you unhappy, then anything can make you unhappy – anything I say. You can become unhappy because the trees are green. Unhappiness is in you. You find some excuse and you hang it there.

... You should move. But when I say you should move, I don't mean destroy your loneliness completely. You will be more alone if you move with people. Your aloneness will have a depth and a richness if you move with people. You earn it.

[Osho went on to compare the rhythm of aloneness and togetherness with fasting and eating, saying that if you do either to excess, you will go mad or you will die....]

The same rhythm has to be followed in all the layers of life. Move... people are beautiful. You can learn much from them. Much will happen in contact with them. Life is a relationship. So allow people to come close to you... become vulnerable. It will give you many many happinesses; it will give you many painful experiences. It will make you in some moments tremendously delighted; in many moments tremendously depressed. But both are needed – one becomes enriched. Then move in your aloneness and you will feel good.

And anupassana is a beautiful word. It simply means awareness, meditation, contemplation. It doesn't mean that one has to be alone. Meditation can be done in the marketplace. You can also remain alone in the crowd.

So try this. This ashram is going to be a world family. Many more people will be coming every day. It is going to become bigger and bigger and bigger. That's how anything that is alive, grows. Anything, even an institution, when it is alive, grows. New branches, new leaves come to it... new flowers. It is going to be a continuous movement.

Be here, but remain alone. Remain centred and you are alone.

CHAPTER 6

18 March 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I don't want to be here – and I don't know why. Since Vipassana died I have felt afraid of death. And Amitabh (her boyfriend) seems different... I feel frightened. Sometimes I don't even want to be human any more.

But I also don't believe that if I went away I would feel any different.]

(laughing) I will scare you... that's right! Wherever you go, I will continue to. There is no escape!...

Everything goes... and clinging creates misery. One has to understand that we are lonely, and that all relationship... and once we understand this, then immediately loneliness disappears. Try to understand me. If you go on trying...

(a chuckle) Mm mm... if you think you will be happy, you can go. That is not the problem at all. But you will not be happy. You will be in a worse situation....

So that is not going to help. It is hard to be here, I know, but if you cooperate with me, everything will drop. Things are not hopeless at all.

Everybody has to come to certain understandings – because we go on living in dreams. Whenever something of the real is encountered, one becomes afraid and miserable and wants to change the situation, to escape from the situation – not to look at it. That's why you don't want to look at me (chuckling) because if you look at me you will have to see the real.

If you look at me you will have to look at the facts. Facts are facts. You cannot change them by just becoming unhappy. They can be changed – but a certain understanding will be needed .

When we are together, friendship and love are good – but one should never be in the delusion that one can drown one's aloneness in them. Nobody can. It is not that it is you who cannot drown your aloneness – nobody can, because aloneness is a quality of your being. It is how existence is.

Aloneness is absolutely natural, and there is nothing wrong in it, but we have wrong attitudes about it. Aloneness is your freedom. It is your space. And it is good that you have a space inside where nobody can come; an absolute privacy where you are alone. And once you know how to use it, it is tremendously beautiful. It is the shrine of your innermost core. It is the only temple there is.

But we go on somehow trying to avoid it through relationships, through work, hobbies. Somehow we don't want to come to it, because from the very beginning everybody is taught and brought up in such a way that one starts feeling loneliness as death. Neither loneliness nor death are wrong. Both have tremendous beauties. But one has to enter into them and earn that beauty.

And whatsoever you do, aloneness can never be destroyed. You can hide it, you can cover it up. You can forget about it in a relationship – but again and again you will come to it. Again and again it will erupt into consciousness, because all escapes are just repressions. So the better course is to accept it, to enter it courageously... to live it. And once you enter courageously, loneliness disappears, and a totally different quality – which I call aloneness – enters into your being.

And aloneness is simply beautiful, because nobody is there, not even you. Just pure being is there – with no boundaries, no names, no adjectives. Not a man nor a woman... nobody is there. It is pure space. And everybody needs to go and dip into it. That refreshes you, rejuvenates you.

That is why sleep is so essential, because in sleep, deep sleep, when dreams are not there, you touch your innermost core of aloneness. In that moment of deep sleep, who is there? No lover, no friend, no relative – not even you. There is nobody. That sleep gives you vitality, and in the morning you are fresh; again young, again alive, again full of energy to overflow and share. If for a few days you don't sleep well, your whole life seems to be exhausted; from the very morning you are tired. That aloneness is the very source of health and wholeness. If you can move into it consciously, then it becomes samadhi – the same sleep.

As far as I see, it is good that you have come to this point where you feel so miserable. That's the point where you can take a jump.

Understanding arises only in deep pain. When we are comfortable and everything is going conveniently, and as your mind would like it to go, then there is no need to awake. Then people simply vegetate. These hard facts of life make you mature.

This is just a simple understanding – it is not a theory. Everybody comes alone, lives alone, goes alone. All else is just a game. Once you understand it... I am not saying to drop relationships... I am saying that once you understand it, you relate on a different level. You relate happily. You relate without any dependence. You relate like an individual. You love then, too, but that love is very very different. It is no more a need. You can be alone and enjoy it, but still you want to share with people. Not that you cannot be alone.

If you cannot be alone and then you relate, your relationship can never be very deep and authentic, because you are exploiting the other person to fill your emptiness and loneliness. You are using the

other person; the other has become a means. And he will try to make you a means – because he is also empty and afraid. And hence the conflict that goes on in lovers. Everybody is trying somehow to use the other. Whatsoever the pretensions, everybody is trying to use the other, because one feels lonely, afraid. One needs the other.

Once you know how to be alone, you don't need the other. Then the relationship is light, weightless, and it has a beauty because nobody corrupts it. It is just for relationship's cake There is no end to it, no goal. You don't cling, because there is no point – you can be alone.

This is my understanding: that people who have come to understand their aloneness – have understood even to the extent that they welcome it – only they are capable of love. Because in the first place, love needs you to be. That aloneness will make you an individual, integrated.

The whole point is that you are coming up against those things from which you have been hiding up to now – and that is the whole purpose of my being here.

Everybody who comes to these moments will start thinking of escaping. The image starts falling. Amitabh is also passing through problems. He has problems, you have problems. Don't pretend that they are not there. Now it is better to tackle them, better to solve them. Escaping won't be of any help. And whatsoever you have come to know, you cannot unknow now.

Go and live in California or anywhere. Whatsoever you have come to understand will go on haunting you. And there you will feel it more – because I will not be there. There is no need to be worried about any security. I am your security. So why be worried unnecessarily?

Whenever Amitabh is in a negative mood, and whenever he wants to be alone and you feel rejected, then you become insecure. But Amitabh himself is not secure, so how can he give security to you? I can give you security. Amitabh cannot. He can pretend (Anupama laughs). How can you give security to Amitabh? You yourself are not rooted yet. So don't ask the impossible. He cannot give, you cannot give. Let him also become an individual, and then he will be able to. You become an individual, and then you will not need it.

And in life this is one of the most fundamental things. Whatsoever you need, you will not get. And whatsoever you don't need comes and knocks at your door (laughter). If you ask for security, insecurity will come. If you accept insecurity, suddenly you become secure. That's the wisdom of insecurity. If you accept aloneness, you will enjoy it. it is tremendously spacious, with no boundaries; nobody else to create any disharmony. Simply you... and you... and you – infinitely you. And wherever you look, endless being.

One should desire it. But people desire it when it is not there, and when it starts coming they become shaken and afraid. Then they start finding little excuses – those are meaningless. The real thing is this – that you are feeling alone. Not that before you were not alone and now you have become alone... before you were a little less aware. You have become a little more aware. Before you were more immature, and you were believing in toys. Now you have become mature, and the toys are – toys. You can play with them, but they are of not much use.

So when for the first time the child suddenly becomes aware that these are toys that he is playing with, he feels emptiness. The toys are gone – as you say, everything is going – and the real things

have not come up. The child simply stands there and cries, and tears come to him. His whole world is shattered – for now he knows that this car is just a toy; it's of no use. Now he wants a real car – but for that he is not ready yet. So there is a gap when the toy car has gone and the real car cannot be given to him. So these intervals are of very painful experiences – but they pay.

Just try to be alone. I am here to try to make you alone – and happy. Don't depend on anybody; nobody can make you happy. Happiness is an understanding... it happens in your growth.

Don't miss this opportunity. California will be there when I am gone. You can always go to California, but once I am gone (a chuckle) you will suffer your whole life. Don't miss these opportunities!

And I don't see that there are many problems. Simple problems are there. Insecurity is a problem – but that is part of feeling alone, being left alone. Nobody can fill your aloneness. You have to fill it by your inner light. We can come closer and closer and closer – it is beautiful to come close – but still we remain two. Somewhere a meeting happens.

For example if we burn two lamps here in this room, they meet – because their light meets with each other's light... mingles, melts. You cannot divide the light of the first from the light of the second, but still the lamps are different. You can bring them close, but their flames will remain different. Their light will dissolve into each other – that's love... but their meditation will remain alone.

You cannot melt into the other. Only your outer aura can melt into the other, your light can melt into the other – but your centre will remain always untouched by the other. And it is good – otherwise you would be corrupted through and through. If there were no centre where you can go into deep aloneness, you would not have any place to move when things become too hard, when the marketplace is horrible. Where will man move when things are too bad outside? So you have an inner shrine. Whenever something goes wrong, you can close your eyes and go deep into yourself. You can come back again full of energy, again ready to love, again ready to relate.

Let it be a rhythm, and have a very very free swing – sometimes alone and sometimes together. These are two polarities, and they both go together. If you want just a relationship, and you don't want to be alone, your relationship will be just superficial – because you don't know your own centre, so how can you relate deeply? And if you want to simply be alone and don't want to relate, your aloneness will be poor. Enrichment comes from others. Relate as much as you can, but always come back home and go deep into your being, and rest there. That too, as much as you can.

The problem arises if you choose one – if you choose a relationship as life. You are saying that the pendulum of a clock should only go to the left and not to the right. You can nail it there – but then the whole clock stops. And it will not be a beautiful thing... it will be very ugly. Let it swing, let it touch both the polarities. Let it bridge the opposites – then life is very very rich.

But still, if you feel like going, go. That may be helpful, because the moment you reach California you will think only of me, and nothing else. So that is a trick – I send people just to come back (laughter). Sometimes I even force them to go, because I know they will be coming back.

It may be helpful – it will bring you to your senses! And a holiday is good.

CHAPTER 7

22 March 1976 pm in Chuang Tzu Auditorium

[An indian visitor, who is a professional dancer, asked what meditation technique would be right for her, and then went on to ask about love and relationships.]

There is no need to find any other meditation. Dance itself becomes a meditation if the dancer is lost. The whole point is how to lose oneself. How you do that, or where, is irrelevant. Just lose yourself. A point comes where you are not, and still things go on... as if you are possessed.

Dance is one of the most beautiful things that can happen to a man. So don't think about meditation separately. Meditation is needed as something separate for people who don't have any very deep creative energy; no direction for their energy to get so deeply involved that they can be lost

But a dancer, a painter, a sculptor, need not have any other meditation. All that they need is to make their dimension so deeply penetrating that a point of transcendence comes. And there is nothing like dancing....

[She answers: It's a little difficult in classical dancing because it is so set.]

No, I know.... But once you know it, there is no need to follow any pattern. The technique has to be known and then forgotten, otherwise you become a technician and not a dancer. Know the technique, because without knowing that you will be unable to go deep in it. Know the technique; know as perfectly as possible. Become as efficient as you can. Then one day drop all technique, and let the dance happen.

All that you know will be involved in it, but now it will not be a directing force. You will be using it but it will not be using you. Only then one becomes a dancer – otherwise one remains a technician. And to be a technician is very ordinary. You can know everything about painting and can be technically

perfect, but still the painting will not be a real painting, a real creation, unless you forget technique. Then things start happening on their own.

Unless a painter becomes a child again, he is not a creative painter. A musician who only knows about his instruments – the ragas and the rhythm and everything – doesn't become a musician. He can become, at the most, a composer. But a moment can come when he forgets everything, and something greater than him possesses him.

So for at least one hour every day, forget all technique.

That will be your meditation. Every night, make it a point to simply dance to God. So there is no need to be technical – because He is not an examiner. You will simply dance as a small child... as a prayer. Then dance will have a totally different quality to it. You will feel for the first time that you are taking steps that you have never taken before; that you are moving in dimensions which have never been known to you. Unfamiliar and unknown ground will be traversed.

By and by, as you will become more and more in tune with the unknown, all techniques wi!l disappear. And without techniques, when dance is pure and simple, it is perfect.

If you really know something, you need not remember it. You need to remember because you do not really know it and you have to continuously remind yourself that you have to move this way and that way. Forget all knowledge and start moving like a small child, on the spur of the moment. Whatsoever happens, allow it. Don't be a doer – rather, let things happen to you. Let yourself be possessed, and by and by go with it as vigorously as possible. It should become a whirlpool of energy, because there is a certain intensity at which the doer disappears. If you move very slowly, the doer will not disappear.

If somebody runs very fast, as fast as he can, and even faster than that, then the runner disappears. For example, if the house suddenly catches fire and you run out of it, you are not a runner. When you have run out, only then you will remember that you ran outside – the running happened. It was spontaneous; nobody was managing it, manipulating it.

So by and by go whirling, and make it so energy-full, make the energy move so fast, that you cannot keep pace with it, so that the ordinary ego which can control, drops, lags behind, forgotten. First knowledge goes, and then the ego.

And the third thing is: dance as if you are deep in love with the universe; as if you are dancing with your lover. Let God be your lover. Dance as if you are not alone; as if He is constantly with you holding your hands. If the first two steps become possible, the third will come automatically. And then all your loneliness will disappear.

There is no loneliness, but because we are not in tune with the divine, again and again loneliness comes into our lives.

[Osho went on to say that the person you seek love with is, like you, lonely, so when you meet it is two lonelinesses meeting. You are both seeking someone in whom to lose yourself. Initially things go smoothly because you only expose your good side. By and by, once things have settled and you

marry, you begin to take each other for granted and to expose the darker sides of your nature. Then conflict, struggle and divorce follows....]

Only a marriage which has not known love is beyond divorce. Arranged marriages will not be shattered on a divorce, because in the first place there has been no peak. It has been business-like from the very beginning. But if you have been in love, then the struggle is bound to arise; it is natural. But now, don't waste time over it – rather learn something from it.

So in this third step just start feeling that you are in the hands of God, or whatsoever image you like. If you like Krishna... he is a perfect dancer; just have a picture of him. Dance together, so much so that you almost have a sexual orgasm. Your whole body almost throbs as it should with a lover, and you pass through an orgasmic stage, mm? You may faint. Faint – don't be worried. You may fall down – fall down.

There is no problem in it. Completely change. It is something you have to do, and the sooner you do, the better Once you live with any misery for long, it becomes part of your mind and habit. Misery is not bad, but to make a habit of it is very very bad. You cannot avoid misery, but you can avoid making a habit of it.

For example, because of this accident you have been miserable for a year. You are paying too much for nothing. Now the trouble is that you may get in tune with it, you may become accustomed to it. A few days, a few months more, and you will start clinging to it because it will become a sort of companionship. Through feeling miserable you will start feeling good. You will start asking for sympathy... and never ask for sympathy, otherwise you will never get love. Sympathy is a poor substitute.

But it happens naturally – when one is in misery, friends start coming, relatives will come, and they will feel sympathy, and you will start relishing it, enjoying it. And you will feel very good. When nobody feels miserable for you, you will feel that something is missing. Never settle for this. Come out of it immediately.

And life always opens another door whenever one closes. Be true to love, and don't be bothered about lovers. Once you are happy again, somebody may knock at your door. Remain available.

[She asks: What do you mean 'Be true to love'?]

I mean that one should always be in love with love. People fall in love with persons – that's a wrong attitude. Do you understand me?

If you fall in love with a person and he dies, what to do? A person betrays you, leaves you, what to do? Find another person. Why be confined to him? Who knows – there may be a better person waiting for you. Maybe it is only because of that better door which is going to open that this door has closed.

But this can be known only afterwards; only retrospectively, one can see how things happen. And it is my observation: that if you look at your life retrospectively, you will see that everything that has happened, happened as it should have. But the future unknown.

Never be confined because of the past. Future is an opening... Let it remain open. Future is greater than anything that has gone in the past. The past is limited. It is already finished and gone, already dust.

And when I say be true to love, I mean be in love with love, and never waste a single moment without love.

Why wait and sit and become miserable? If you become too miserable, you will attract somebody who likes misery. He may fall in love with you – and then if you become happy, he will be unhappy, because he was searching for someone who is in misery.

Be happy, so that you only attract happy people... happiness protects. You attract only people who love happiness, and you think of life in terms of celebration, festivity. Whomsoever we attract, we attract. It has been noted that people fall in love with the same type of person again and again and again. They never learn.

Learn out of each experience. Life is a learning for love. If love succeeds, you come closer and closer to God. If love fails, then too, you come closer and closer to God – because then one starts thinking of meditation. If love succeeds there is no need to think about meditation.

You must have heard – somebody, a young man, asked Socrates whether he should get married, knowing well that Socrate's wife was a very very nagging, ugly, and cruel woman, who used to beat Socrates.

Socrates said, 'You should get married. If you get a wife like mine, you will become a great philosopher (laughter). And if you get a good wife – perfectly good! There are only two possibilities, but don't miss them!'

So for one month dance without any technique. Just go really crazy. This is going to change your complete attitude, your energy quality.

[A sannyasin involved in film-making, said that he would like to use sound and colour in his films in such a way that it created a certain vibration in the audience. He asked Osho if this was a good idea.]

Gurdjieff was working on those lines, particularly with movements.

Everything is connected – just as in your body, the eyes are connected with the ears; the ears are connected with the nose – they are not really separate. There is no airtight compartmentalisation in the body. It functions as a whole. One part of it becomes a specialised, localised, sensitivity of feeling. Another part is for seeing, another for taste, touch, smell – but it is the one body. So they are all connected inside you.

So sound can be used in such a way that it will not only affect your ears, it will affect your whole being. Forms can be used, and movements can be used in such a way that they will not only affect your eyes, but will go deep down into your very chromosomes. Because you are a unity, whatsoever happens to you can become a unitary impact. It can be local... it can become unitary.

Much can be done on it. You will need a small lab and a small group of people – four or five sannyasins, young, and with no prejudices. Then you will have to do some initial research. Much has been done in different fields, you can also collect that data, but you will have to go on your own, because nothing exists in fact as a science. Many possibilities exist in that dimension.

With light a few experiments are being done – how it affects the working of your mind. Because if light goes on changing very fast, it confuses you, throws you into shock. It disorients the mind so that the mind cannot function on its normal course. And once it is unhinged, there are gaps, small gaps where you can see without the mind. The same can be done with sound and with smell. For centuries mos-ques and temples and churches have been using incense. A particular smell affects you very deeply, goes deep down.

Later on you can have a lab and work here.

[That would be great!

About meditation... I find I like to do it sometimes, and sometimes I like to sit in the garden, or stare at the stars... just be. I just like the energies to flow wherever they want.]

I think you should continue meditating for six months, and if you feel like being spontaneous and sitting – some other time. But for six months have a particular time that is for meditation. The mind is very cunning. Whenever you want to meditate it will say, 'Why? Be spontaneous! Look at the stars.' And for twenty-three hours there were no stars, no spontaneity (laughter). So don't be deceived!

Give one hour to meditation for six months, and then you will become more capable of knowing how the mind seduces you onto wrong ways. It happens that whenever you want to meditate, the mind suggests a thousand and one things, beautiful things, but tell the mind that twenty-three hours are for you – then you can come and make suggestions!

[A sannyasin says: Quite often I feel very negative, without energy, just dead. It comes and goes, but the energy I do have, goes to my head.]

Mm mm, everything is going well. There is some mechanism of which I am aware.... For these six months that you are away, I would like to give you a small method.

Negativity is very very natural. It should not be so, but it is, because every child passes through many negative moments.

First, in the mother's womb, the child remains in deep negativity. He has to depend continuously on the mother, on her moods. He has no way of showing his own will. If the mother is ill, he is ill. If the mother is sad, he is sad. If the mother is feeling nauseous, he is feeling nauseous. So he has to follow like a shadow. That gives him one of the most basic negative feelings about life – that he is impotent; that he has no energy, no power.

Then he comes out of the womb. The passage from the womb to the world is very difficult. He passes through something almost like death; a great struggle, trauma. It is as if he is being uprooted.

He is uprooted. He has lived in the womb, is accustomed to it, and now he is uprooted; completely out of it. He is just like a small plant being taken out of the ground. He feels shaken.

Then comes the hazardous life. Now he has to live on his own. And every moment he learns more and more of negativity. He is feeling hungry – he has to cry and weep. Continuously there is the feeling of being dependent, a slave. And this goes on and on and on.

Then as he is brought up, everybody is telling him what to do, what not to do – as if he is nobody. He is a small, tiny weakling in the world of giants, and everybody is trying to manipulate him. Deep inside he goes on saying 'No, No, No!' On the outside he has to say 'Yes, yes, yes'. He becomes a hypocrite.

So try this method each night for sixty minutes. For forty minutes, just become negative – as negative as you can. Close the doors, put pillows around the room. Unhook the phone, and tell everybody that you are not to be disturbed for one hour. Put a notice on the door saying that for one hour you should be left totally alone. Make things as dim as possible. Put on some gloomy music, and feel dead. Sit there and feel negative. Repeat 'No' as a mantra (laughter).

Imagine scenes of the past – when you were very very dull and dead, and you wanted to commit suicide, and there was no zest to life – and exaggerate them. Create the whole situation around you. Your mind will distract you. It will say, 'What are you doing? The night is so beautiful, and the moon is full!' Don't listen to the mind. Tell it that it can come later on, but that this time you are devoting completely to negativity. Be religiously negative, mm? Cry, weep, shout, scream, swear – whatsoever you feel like, but remember one thing – don't become happy (laughter). Don't allow any happiness. If you catch yourself, immediately give yourself a slap! Bring yourself back to negativity, and start beating the pillows, fighting with them, jumping. Be nasty! And you will find it very very difficult to be negative for these forty minutes.

This is one of the basic laws of the mind – that whatsoever you do consciously, you cannot do. But do it – and when you do it consciously, you will feel a separation. You are doing it but still you are a witness; you are not lost in it. A distance arises, and that distance is tremendously beautiful. But I am not saying to create that distance. That is a by-product – you need not worry about it. After forty minutes suddenly jump out of the negativity.

Throw the pillows away, put on the lights, put on some beautiful music, and have a dance for twenty minutes. Just say 'Yes! yes! yes!' – let it be your mantra. And then take a good shower. It will uproot all the negativity, and it will give you a new glimpse of saying yes. And to come to saying yes is what religion is all about. We have been trained to say no – that's how the whole society has become ugly.

So this will cleanse you completely. You have energy, but all around the energy you have negative rocks, and they don't allow it out. Once these rocks are removed you will have a beautiful flow. It is just there, ready to come out, but first you have to go into negativity. Without going deep into the no, nobody can attain to a peak of yes. You have to become a no-sayer, then yea-saying comes out of that.

[Some time ago in a lecture Osho was asked why it was that the closer one got to him, the further

away he seemed to recede. He replied that this is how it is – that when one comes close to the master, one is approaching a fire, a death, so naturally one will feel this...]

I am there and yet I am not there. If you are far away from me, I am there. If you come close, I am not there. Deep within me you will not find anybody there – just a nobodiness, a nothingness, a deep emptiness.

CHAPTER 8

23 March 1976 pm in Chuang Tzu Auditorium

[A sannyasin who is leaving says: I'll try to be back in the winter, but I've no plans.]

There is no need to plan for the future. But if you have just a nucleus in the mind – that you have to do a certain thing – leave it there. Just put the thought there and it creates its own energy. It crystallises. It becomes a seed. It evolves and creates and brings about situations in which it can sprout.

Thoughts become things – once you leave them alone. And that's a great art. If you put a seed in the earth and you go every day in the morning and take it out and see whether it is sprouting or not, it will never sprout. Leave it. You have given it the right soil; now forget all about it. In its own time, its own season, it will come. One day you will be surprised; you had completely forgotten it, but it was working underneath, underground. It worked hard, and now it is there:

And it is the same with thoughts. Each thought is a potential possibility. Just drop it inside your consciousness and forget about it. In the right time, the right season, suddenly it will surprise you. It has been collecting energy, momentum, choosing, directing, and suddenly one day you see it is there. It has become a realised fact.

So when I ask when you will be coming, I don't mean plan for it. I simply mean let there be a simple thought about it. Because if you don't have any thought, your mind becomes vagrant. You become accidental. Then anything goes – and anything takes you away from your situation. One thing leads to another, another thing leads to another, and there is no sequence.

Life becomes haphazard – as if a book has lost its cover and the papers have got mixed. Then you can go on reading, but it makes no sense; no meaning comes out of it.

In the West this is happening too much. In the name of spontaneity, the accidental is being praised. That's not right. Planning is wrong, and being accidental is as wrong as planning. Just between the two somewhere, there is a balance – no planning, but no drifting also.

And to catch that point is to catch a great key. Otherwise, millions of things are happening all around. If you move accidentally, with no idea as a seed in your being – to choose, to judge, to leave this and not leave that, to decide, to commit – if you have nothing, no criterion inside, then you fall into pieces and you start moving in many directions together. You will fall apart.

And that creates a sort of madness. Integrity is lost. A mad person is one who has lost his orientation; one who has lost his roots, the sense of direction.

So never plan and never drift. My message is difficult, because both these are simple. Planning is very simple. The orthodox mind goes on planning; the square mind goes on planning. Drifting is simple – that's a reaction. You don't plan. You simply drift wherever; whatsoever leads you, you are ready. Somebody says 'Come here'. You go, because you don't have anywhere else to go – so what to do? Let us try this.

Between these two one has to come to a tranquil balance. And that's what I mean when I say put the idea in the mind, relaxedly, with deep respect – and allow it to grow on its own.

[A sannyasin who is returning to Italy to run a macrobiotic restaurant, said, through an interpreter, that he had found it difficult to meditate while he was here, and felt that perhaps that was because he had been unable to maintain his usual macrobiotic diet.

Osho replied that this could be the reason, because once you have become accustomed to a certain diet, any other food could become a disturbance. He added that he was thinking to have soon a small restaurant here in the ashram for people who prefer macrobiotic foods.]

[An elderly sannyasin said that when she had been ill recently with an infection, she had had a very clear vision, on two occasions, of a painted human eye. She asked what the significance of this might be.]

It is your own third eye, so you cannot recognise it. It always comes that way because you cannot see it directly. It can be helpful.

You can start bringing it by and by. Sometimes when you need it, you can just imagine it. You will become more capable of bringing it more easily. Then it will become more and more real; it will actually become alive. You will have to give more imagination to it. It has been good.

[Another sannyasin says: My meditations have been going well, and sometimes I go astral travelling.]

Mm, very good! Go! Have I given you a box? (he hands her one) You need it now!

[A sannyasin said that whenever he did work, he felt consciously or unconsciously rejected by his superiors, and that he was not appreciated.]

So don't expect! You must be expecting too much. The problem is always with you; it is never with anybody else. You must be expecting too much appreciation.

... Otherwise there is no question. You have done your job – you liked it, you enjoyed it. Why be bothered by attitudes?

[The sannyasin answers: But they are not satisfied with the work.]

That is their problem! If you are satisfied – finished. Let them remain dissatisfied, and let them come and take sannyas and ask for solutions (laughter).

Do your job the best you can do, and don't expect any appreciation. Appreciation is result-oriented. And the person who is hankering for appreciation can never never do good work; never – because he is half-hearted. He is looking to the result and what others will think. He is not totally in the work.

Be total in your work. The prize is in it; the award is intrinsic. You enjoy – that is your award. If they enjoy, that is their award. If they don't enjoy, that is their misery. So let them be miserable. Don't be worried about it – just do your work as best you can.

Nobody is worried because of anybody else. You are not worried because of them; they are not worried because of you. You are worried because of you, and they are worried because of them (laughter). It is that simple. Just enjoy and see. Next time you come you will be totally different!

[A sannyasin said that though he felt a lot more open since doing groups here, he hadn't solved any of the problems he started with.]

In fact no problem is ever solved – you grow out of them. This has to be very very deeply understood. Trying to solve problems is almost futile, because no problem is ever solved. Problems exist because of a particular consciousness. When the consciousness changes, they drop.

For example, in the morning a small child cries and weeps because in a dream he had a beautiful toy, and now he has lost it. So in the morning he cries for his toy. How can you solve it? You cannot make him understand that it was a dream, because at that time dream and reality are not separate departments; they are not water-tight compartments. The child moves between these two worlds so easily. He floats from dream to reality, from reality to dream. He does not know what is what.

But one day he grows, and he comes to understand that it is a dream. The problem is not solved yet – but now the problem is no more. He has come to understand it is a dream, and that the problem doesn't exist. Do you follow me?

It continues the same way for the whole of life. Whenever you are bogged down by problems, the ordinary attitude is to find some answers, some ways, some means to change them, to solve them. But that never helps. That is the ordinary way of humanity.

Here religion gives a totally new dimension. Religion says that problems will exist if you remain the same, because you create them in the first place. Your particular consciousness creates them as a shadow. So don't be bothered about the problems – raise the consciousness to a higher level. Once

the consciousness is on another level, these problems simply become meaningless. Not that they are solved. They are not even worth solving – they don't exist. They simply recede and disappear.

So as I see it, if you feel a little open, perfectly good. One day, at a certain point the balance changes. You are so open that the problems that exist with a closed mind cannot exist; they simply drop. You will start laughing about your having been worried.

Let this opening be a little more clear, otherwise it can close again. You must have a real feel of it so that it becomes part of your consciousness and you don't lose it. The moment the real feeling comes, the problem will be meaningless, and suddenly you will be able to laugh. And that's what growth is all about.

CHAPTER 9

24 March 1976 pm in Chuang Tzu Auditorium

[A new sannyasin said she didn't understand how or why she had come here; it was just that she felt she needed to.

Osho said it was good to move with one's feelings rather than thinking too much, though it was of course safer to think, as society didn't feel threatened by that...]

Feeling is dangerous for society, because a feeling person cannot be dominated, cannot be regimented; he is a rebel. and a thinking person is always a slave. Once you believe in logic, you believe in regimentation. Once you become too rational you become mechanical. Reason is a mechanism. Then your whole life is turned into a mechanical routine, and society needs, wants, efficient people – not alive people. Mechanically perfect – existentially dead.

So remember that. And whenever you feel that you are shifting towards thinking, always bring yourself back towards feeling. Even if everything is lost and feeling is saved, everything is saved. And if you lose feeling and everything is saved, nothing is saved, mm? So – good that you came by feeling!

[A sannyasin asked if something could be done to help the discomfort he felt lately as his energy seemed to be moving very quickly and powerfully upwards through his throat 'like a ball of fire'. He said that sometimes the energy moved higher – up to his shoulders – and produced a sensation of much heat.

Osho gave him an 'energy darshan'. The sannyasin let out a series of screams which sounded as if they were just coming from the throat and were not being fully expressed. For a moment he sat silent, then gave out a bloodcurdling scream....

He said: I feel it is not finished.]

No, it will not finish so soon... it will take a little time. You just have to do a few things. Everything is good – the energy just needs to be a little more flowing.

Do one thing. Each night before you go to bed, stand with both hands raised, legs spread apart. Loose, relaxed; not tight, mm? Then start feeling the energy coming up, and feel that you are joined with the earth. Imagine that you are a tree and your arms are the branches, and your legs, the roots. Branches in the sky spreading you towards the sun, and legs rooted in the earth. This is heaven/earth meeting. Forget yourself completely... just become a tree. Let the sky pull you up and the earth pull you down. Let them create a tension, and that will fix everything within a week. These things will disappear, and many beautiful things will happen. You will feel completely calm and quiet and centred.

So for seven days, do this, and then tell me. Do it for not more than twenty minutes. Even if it is beautiful, don't do it more than that, because then it will be difficult for you to get out of it. It becomes so beautiful that you forget time, so tell somebody that if you don't break it after twenty minutes, they should come and break it for you. The sky and the earth are so powerful that if you Continue, you can go completely mad.

But it is good; there is nothing to worry about. One should be happy about it. Good !

[Another sannyasin also said his energy flow was upsetting him. He said he felt it was unbalanced, and that while he felt comfortable when it moved in a downward direction, when it moved upwards, he felt uncomfortable.

Osho checked his energy.]

Mm mm. . .the energy is not coming in a continuous flow – that's why you feel uncomfortable. It is coming in spurts. It is as if petrol in a car is not coming continuously, so the whole car jogs.

... Good. You start a small method tonight. Have you done any Hatha Yoga – the headstand?...

Before you go to sleep, stand for three minutes on your head, and feel as if the whole of your energy is falling down into the head. Do it just for three minutes, no longer. Otherwise, though it may feel very very good, you will not be able to go to sleep. So do it at least an hour before you go to sleep.

After that, lie down for three minutes and feel that the energy is going back into the body, and then stand for three minutes and have a little dance.

So it will mean about ten minutes – three three minutes. Three minutes standing on the head, three minutes Lying down so that the energy becomes equalised, and then three minutes standing and dancing. Do this for not more than two weeks – and then tell me.

[The Tathata group was present. The group leader said: It was a very low energy group – I think because the weather was hot.

For me every group is like a reflection of life. I don't notice much of a difference between organised groups and day to day living.]

Mm mm.... There is no difference, and there should not be any. Life is a continuous encounter, a continuous growth process. And groups are nothing but intense moments in the same process, more focussed, so that things can be brought within a limited compass, seen more clearly. Ordinary life is like a lamp – the light is diffuse. A group is like a torch. The same light, but focussed so it pinpoints something.

So that's good – one should feel that way. Life and meditation should not be separate things... one ongoing process.

And it is possible that heat can bring people to a low energy level. But sometimes many things happen when people are on a low energy level, so there is nothing to be depressed about. Use all opportunities.

For example if a person is on a high energy level, then he will have more tendency towards anger. The same mood on a low energy level will have a tendency to become more sad; not anger, but sadness. This too is good to know – that sadness is low energy anger, and anger is high energy sadness.

So never lose any opportunity. All opportunities reveal things. As seasons change, people change – because people are part of the seasons. It is not only the earth that goes on changing; and the climates; it is people also. Summer is not just something outside you. It is part of you... it penetrates you. When it is winter, it penetrates into you. When it is spring, it penetrates you. It is not only that in the spring the whole of nature becomes decorated with flowers and fragrance, there is aliveness... birds starting to coo and seduce. The whole of nature, man included, becomes more seductive.

So the climate pervades and permeates everything. Man has to come to know himself in all the seasons all around the year. On a cool morning, you can feel very cool – (a chuckle) that is not something to feel very happy about. It is just the coolness of the morning. But when on a hot summer's afternoon you feel hot, it is not only that you perspire; deep down inside you, something else is disturbed.

By and by you will become aware that the climate continuously affects you. Then you have to find a centre in your being which is beyond climate. That is the point which is beyond earth. Then whether it is summer or winter or rain outside, it makes no difference. There is a point somewhere in you which remains completely untouched. It remains completely as it is; unscratched, aloof, far far away. It never changes with the climate. That is the witness. That is what the Hindus call atman.

That which is affected is the body. That which reacts is the mind. That which is neither affected nor reacts is your soul. But that is the very deepest layer of your being, the very substratum. By and by one comes to it.

So go on working. All the year around you have to work in different situations, different moods, different climates, to help people to come to themselves, through different avenues. Many things will be revealed to them which cannot be revealed when they are feeling high. Many people have their glimpses when they are very ill.

You will be surprised to know that all the great artists, painters, poets, were a little pathological, ill; they were not very healthy people.

In fact healthy and robust people have not been creative. Health was too much. They had so much energy that they wasted it in the restaurants and with the prostitutes. They couldn't write a poem, they couldn't paint; they were boiling too much. And these things looked a little feminine – sitting and painting, or writing a poem. It is okay for someone who is ill and lying in bed, but not for a healthy person. Healthy people should go and fight and compete in the world.

Healthy people have been very destructive. Health has not always proved a blessing. They became generals, but they were never great painters or musicians or poets – not creators. If you look at the creators you will find that many of them were ill; their illness became a blessing.

But the point I would like to emphasize is that when you are ill, your energy is low, and a few things come up only when your energy is low. Otherwise it works like a weight; it doesn't allow things to come up. Have you watched? – if you have been ill for many days, ill, feverish, and suddenly the fever is not there, you are perfectly cool, collected. The storm has gone and there is a silence that you had not known before. You may not like it because it has an association with fever and illness, but if you look directly at it, it has a different quality. It is beautiful. It has its own space that no health can give you.

I am not against health (a chuckle). I am saying that even illness, if you are alert, can give you some spaces which are beautiful. And if you can use illness, of course you can use health. Then health can become a blessing. Always remember that everything can be used, has to be used.

[The groupleader asks: There's another question – of how far to let things go in the group – like anger and sex and things like that.]

Nothing can be decided beforehand. Each situation will decide, so I cannot give you a rigid rule. It will depend on the person, on the situation, the mood, on the energy that is flowing around the group. It will depend on a thousand and one things. Sometimes small things will be going too much over the limit, and sometimes nothing will be beyond the limit. So no rigid rule is possible; one has to remain flexible.

Remain flexible and spontaneous, and never be afraid of committing a mistake. If you are too much afraid of committing a mistake, nothing can be done. One has to commit mistakes – that's the way one learns. By and by one becomes perceptive.

So always be ready. Whenever you are wondering whether to do or not, always do (laughter). Not-doing is not going to help – do it. If later on you feel that you have erred, tell people and say that it had to be done because you were not in any way experienced about it; that it had to be done for the experience. You can ask their forgiveness. If you become afraid of committing mistakes, that will become limiting, and growth will be hindered. Remain ready to commit a mistake, and ready to admit that you have committed a mistake.

There is no problem – the group will understand. We are working as a family, and the group is an accumulated consciousness, so they will understand. And the leader is not infallible, so there is no

need to pretend infallibility. just say that you are as fallible as they; maybe a step further ahead than them, but on the same path. In many things they may be a step further ahead than you, so you have to learn from them.

It is not a teacher-taught relationship. Rather it is a situation in which everybody is learning. The leader is just a facilitator, a coordinator; nothing more. Remember that learning is the point, and learning is possible only if you experiment. Trial and error is the only way.

So don't make rules, mm? Just float.

[The groupleader asks: It comes up in the group that people say I am ego-tripping. Should I just accept that?]

Accept it. To accept the ego is to go beyond it, because the ego is never willing to accept. That's its defence. The ego is always protective and defensive. It goes on always saying that you are not on an ego-trip.

Once you say 'Yes, maybe I am on an ego-trip', it is finished. Then what is the point of the ego? Then you become defenceless; you accept it. And if you feel that yes, you are on an ego-trip, there is no need to even say 'maybe'. Say 'Certainly I am on an ego-trip – and I am enjoying it!' In that moment there is no ego, because when you accept, the whole game is gone.

The game consists of not accepting. People are saying that you are on an ego-trip, and you say that you are a humble man, the most humble man in the world (laughter). You say that you are not on an ego-trip. You may be. That i the ego – accept it. If you feel certain, accept it with certainty. If you are not certain say 'maybe', 'perhaps'. If you think that you are not on ar, ego-trip, but the other is feeling very happy saying that you are, then let him enjoy it! That is his ego-trip so why be worried about it! Good.

[A group member says: I felt was a lot of fear and disgust for my parents. I feel that I'm still attached to my mother by the cord, and so I can't be myself....

I think it may be the centre of a lot of fears that I have.

Osho checks her energy.]

Very good. I can feel what it ;s.... It will go. This group has been very good, and has brought up many things. Primal (therapy) will be very good.

It is going to help. That is the group that people don't want to do!

It is something to do with the primal pain, some birth trauma, so it has to be relived. Once you relive it you will be relieved of it; otherwise it will persist. There is nothing you can do about it right now. You will have to move back, move back to the past and relive the moment again – only then it can be released.

When a child is born many things happen.... A child has very instinctive ways of knowing if he is not accepted or not welcomed, of knowing if he was just an accident and could have been avoided. All

these things the child feels immediately and instinctively. It is not that he thinks about them; he simply feels them. They become a constant impact, an impression that continues in the unconscious.

Then you go on growing and thirty years pass. Now thirty years of experiences are covering that experience, so you cannot do anything immediately because it is almost completely unavailable. You have to penetrate those thirty years' experience and go backwards. You have to reach that point where you can be reborn – and this time you accept the fact.

It is not a question of your parents. It is a question of you now – how to accept the fact. Once the acceptance is there, the problem disappears, and you will start flowing. Otherwise this will become a continuous blocking of energy. And the navel is such an important centre that if it is blocked, many things will be blocked, because every energy has to pass through the navel. It is the life source.

So you book for Primal, mm? Once you have gone through it you will be completely rejuvenated, fresh, and you will be able to forgive your parents. And tell (the therapist) before the group. The cord may have to be cut again – it is still there.

[A sannyasin says: When I first came here, I felt an incredible anxiety building up in my solar plexus, and it seems somehow connected with Tai Chi. When I started Tai Chi, it was like an explosion. I've seen that meditation seems to be of two types and that I can experience my body through here (indicating hara) or here (indicating third eye) and I wonder which I should do.]

Concentrate on the third eye. The japanese and chinese methods concentrate chi energy in the hara and sometimes it can become too heavy. You can become powerful through it. Those methods are meant really for Samurais, warriors; the whole concept of chi is for a warrior. The effort is how to conserve your energy inside a citadel in your being that is not available to anybody else. It is available only to you when you need it, and it makes you tremendously powerful.

My methods are totally different. I am not trying to make you powerful. I am trying to make you peaceful. The energy is not to be concentrated; rather, it is to be dispersed, it has to be flowing. You are not going to fight – you are going to surrender. It is a let-go.

So I can use Tai Chi and other methods, first to concentrate the energy, then to explode it. But explosion remains the aim. First you collect it and then you let it go – but let-go remains the aim.

My effort is not to make you a warrior. Life should not be looked upon as a conflict. that's where the Japanese missed the whole thing, and that's how they became participants with Hitler... the power-instinct. I am against any power-oriented methods. Use them just so that you can collect energy and then have the feel of explosion, of let-go. Have it, but only so you can lose it, because if you don't have it you can't lose it beautifully. A man who has no concentrated energy finds it very difficult to surrender – from where to surrender?

He has no centre, he does not know where he is. If you ask him, sometimes he says in the head, sometimes he says in the heart, and by the time he has said in the heart, he is in the stomach. He is confused. Unless you know who you are, where you are, it is difficult to surrender.

So Tai Chi is good. I am going to use it. Aikido, Karate is good – but not as ends; they are means. Once you have the energy, then let it flower, let it move to the winds, released, shared, mm?

CHAPTER 10

25 March 1976 pm in Chuang Tzu Auditorium

Veera means courageous, prem means love – courageous in love. And that is the only courage there is... all else is cowardice.

So be more loving, and love completely unconditionally, mm? That is going to be your flowering of being.

[A sannyasin says she is afraid of going back to the West: I'm afraid that all the things I've dropped will come back again, and that I will drown in them.]

It is natural... fear is natural.

It is very difficult in the beginning to make a distinction between dropping a thing and suppressing a thing. The whole of life is a suppression so we know the language of suppression, but my whole effort is totally different.

I am not teaching you to suppress anything, but rather to drop things that have become meaningless. When you suppress a thing it becomes meaningful; it becomes even more meaningful, more significant.

[Osho went on to say that recently he had been reading Winston Churchill's memoirs of the second world war. He said that in the entire book, in thousands of pages, Churchill had not once mentioned the name of God – and he was a theist. Stalin, who was not a theist, mentioned God on many occasions...]

... and Stalin is not a believer! It is a suppression. His own daughter, Svetlana, became converted to theism when he died; she left communism and atheistic ideas – and the whole training from her father was to remain atheist. What happened? It was suppressed.

(to the woman) And don't create unnecessary problems. If you can watch them, drop them – good. If it is absolutely impossible to drop them, have a little fight, create a little trouble, but remain conscious. At least you can do one thing: when one is getting into it, the other can remain conscious. Make it a contract that when [your lover] gets deep into it, you have to be conscious; when you get into it, he has to be conscious. Help each other to be conscious.

In fact that is the greatest gift that love can give – the gift of awareness.

And one more thing I would like to tell you is that in the beginning when two persons fall in love, they are interested in each other. Sooner or later that starts fading because you become known to each other.

You were curious to know each other because you were unknown territories. Sooner or later you become known territories – the whole topography of the body and the mind is known; by and by one becomes acquainted. Then the problem arises of how to remain continuously interested in the other. Either you can pretend – as in the whole world marriage goes on pretending, both partners knowing that it is not true and is humanly impossible.... And pretension is not good. Nothing destroys love more than pretension. Once two partners have decided to pretend, their love is already dead. So never pretend. Then what to do? If the interest is already fading and you don't pretend then nothing can be done about it. Create an interest which transcends you both.

In the beginning, lovers are interested in each other. If they really want to go on a journey deeper into love, they should become interested in something which is beyond both. In the beginning, lovers look into each other's eyes. That cannot continue forever. The day has to come when they look towards the moon together. Meeting at first is like meeting each other directly. By and by you meet each other indirectly.

You can see if two lovers are just at the beginning of their affair – you will see them facing each other; they are still in the honeymoon phase of it. But if they have settled and the honeymoon phase is over, the excitement is gone, and they have become quiet, tranquil, you will not see them facing each other. They will be facing something else – the moon, a flower... they may be listening to a poem. Something, a common ground, in which both are interested. This is now the way that they are interested in each other – an indirect way.

So before the interest in each other fades, create indirect ways. Otherwise, this is my observation – that many couples sooner or later are bored with each other.

First they are in ecstasy, then conflict. That too is good – at least there is something to do. When that too is gone, then emptiness... just facing each other's emptiness. One becomes very much scared, afraid to death. Then they want something – and if they don't create something in which they both can share, it will be difficult for them to be together. So the first phase is the phase of ecstasy, now of agony; and the third stage will be coming soon.

Before the third comes, be prepared! Move away from each other but together. If you can find a common goal, a common destiny, then you can love forever and forever, mm? Good! but in spite of everything, carry it to the very end.

[A therapist said she was only leaving to accompany her man, Veeresh, as he had commitments to fulfill. Also in the community community in which they lived was a man there with whom she, and all the others, found it very difficult to get on with peacefully.]

It may not be a direct commitment for you, but always think of Veeresh's commitments as yours. Don't think of yourself as separate from Veeresh – and that will help you to merge into each other more deeply; it will drop many barriers.

Our attitudes are always there around us. If you feel that it is Veeresh's trip and you have to go, then you are going reluctantly, and you will not forgive him. Deep down the resistance will be there and you will take revenge in many ways. Women are very efficient at taking revenge in subtle ways. They are so clever and efficient that they may deceive themselves.

So always remember that when you love a person, you merge, you lose boundaries. Then his commitments are your commitments. His successes are your successes; his failures, your failures. This is something which has gone completely out of fashion in the West, but in the East for thousands of years, men and women have been thinking this way. The moment you love each other, you drop your barriers, defences, and you become responsible for the other also. It is a great commitment and many other unknown commitments are involved in it.

So you go, but without any resistance. Drop these barriers in the mind.

[Osho went on to say not to create any unnecessary fights at home, and that once she dropped her resistance to the person she felt antagonism for, she might find him not so tough....]

... because this is my experience – people who are tough on the surface are very very delicate on the inside. In fact people who are very delicate on the inside have to be tough on the outside otherwise everybody will exploit them, and sooner or later in life they learn it – that they will be nowhere if they are not tough because they are so delicate. They become tough – they become too tough in fact, to compensate. So always remember it as a rule; it is an almost universal rule.

If you can get an entry into a person who is very tough on the outside, you will find him one of the most delicate persons. Try to find a clue of how to enter him. This is a very basic psychological insight. He is tough because he feels that he is delicate and if he is not tough he will be vulnerable, so he has created a hard shell around himself. There is no need to fight with the hard shell. Just look around him, circle him. Somewhere there must be a loophole. There always is, because if there is no loophole he will die – the toughness will become a grave. He must have some holes from where he gets air. So don't be worried about his toughness – that must just be his facade. Tough people are beautiful people, if you can enter them.

If you enter people who are not tough, you will not find them delicate, because they have nothing inside to protect – that's why they are not tough. They are very hard inside, so there is no need to be hard on the outside. So life is very paradoxical ! People who are very delicate, butter-like, inside are very hard, stone-like. Their butter-likeness is just a deception; they know their toughness on the inside. They put their butter on the outside to attract people because there is no other way.

So next time when you go back to this person... he is a potential sannyasin, don't be worried... find a loophole, and convert him to sannyas!

[Chinmaya said that in his work as a goldsmith he found that he could only work spasmodically, in spurts, and that he would like to be able to change that.]

But that may be your type.

There are two types of people. One type goes on working continuously. His production may not be of great quality, but it is constant. It may not be of very high quality – it may be mediocre – but you can rely on him; he goes on working every day.

And then there is another type. This type is really the artist type. If the work is going to be of high quality, you cannot produce it continuously; it is impossible. It is only on and off. Sometimes you are feeling high, flowing, and then you produce something beautiful, but then the energy is gone. Then you feel low and you don't feel any creativity. any challenge. But all the great artists are of that type.

The first type is the worker, the production manager, the producer, the mediocre. He makes things of utility, but not of great art. The second type is the artist. Sometimes he brings a jewel out of his being, but then months pass and nothing comes. You cannot produce jewels every day.

In India they have a proverb about it – that a bitch gives birth to ten, twelve pups at a time, and goes on every year, but a lion gives birth to only one cub.

The second type has been always facing that trouble – a Picasso, a Van Gogh. One day they produce something tremendously madly – they will not sleep, they will not eat. They will go on and on for weeks. Then for weeks nothing is coming and they will lie down and be lazy.

An indian poet, Rabindranath, whenever he writes poetry, he closes his door – no food, no bath, no tea, nothing. For three days, four days, five days, he will be mad, just manic – shouting and singing and dancing and writing... he will not sleep. And his whole family will be worried about what is going to happen. He will not even open the door, because any disturbance is enough to bring him down.... A frenzy of creativity ... as if he has become possessed. And then for months he will not write anything; he will be just a normal being.

So I will not suggest that you change it. Why? You have lived perfectly well, so why be bothered? Rather than change your pattern, when your moment comes to create then go completely mad, and ecstatically do something. And when it goes, enjoy its going, relax. If you force yourself to change it, you may be going against your nature – and I never suggest anything that goes against anybody's nature.

[The sannyasin says: I just feel strange because somebody will give me something to do, and I just don't do it. It just sits there for months – a simple thing, and I can't do it.]

So you can't do it! So what is the problem? That is his problem! (laughter) Simply tell him that this is the way you work – in fits. If he catches hold of you in a fit – good! If he doesn't, that is his lot!

No, never be unnecessarily troubled about these things. He can go to somebody else. You cannot be an ordinary worker, and it is good that you cannot be – a few people are needed to be more creative than ordinary workers. You cannot be just a technician who knows the know-how and just does it.

You love whatsoever you do, so you can do only when there is that energy, that space. But I will not suggest you change – there is no need. This type of person is also needed in the world. Be happy. This is how the mind functions....

I know the other type also. They come and they would like to be creative. They are ready to sacrifice anything – just to become creative. They don't want to create a thousand poems – just one poem, but worth a nobel prize. But they cannot do it because they are of the other type. They are also needed. The whole world will be in difficulty if they are not there. Ninety-nine percent they are needed, but not one hundred percent. One percent the work of the artist is needed.

So accept this and more will be possible. Once you accept yourself – that this is how you are, this is the way God wanted you to be – many more beautiful things will be coming from you. And when they are not coming, they are not coming. There is no problem... don't be worried!

[A sannyasin asked about his music-making: I tend to find themes and then elaborate on them. Should I do this or should I try to surprise myself at every note?]

If you can do that – if you can surprise yourself at every note – you will go deeper into it because that theme and whatsoever you work around it, is intellectual. It gives a framework, and the framework remains in the conscious; it doesn't allow the unconscious to function.

If you move without any frame, not knowing where you are going, if you just al!*ow yourself to be led somewhere, if you leave the conscious behind and the unconscious takes possession, you may come to discover many things inside yourself, and you will go to deeper layers of your being....

When I say be spontaneous, I don't mean let it be chaotic. I mean let it move by feel, not by thought. It will not be themeless, but the theme will arise out of your feelings. It will have more of the quality of the heart. Of course it will be more incomprehensible.

Music has to be incomprehensible. Music is the language of the heart. One should not try to be logical and mathematical about it. But that doesn't mean that you have to be chaotic – that everybody goes on his own, and the whole thing becomes just a chaos. Everybody feels where the whole thing is moving... moves, but very indirectly – as a shadow moves. You start playing, and by and by you start feeling where it is moving, and rather than you forcing it to go somewhere, you feel it is taking you... you have given your hands to it.

[Osho went on to describe the phenomenon of automatic handwriting, and how one allows oneself to become as if possessed. The writing may not be comprehensible, just doodles, but it has a different quality – the unconscious is doing it.]

The conscious has become too dictatorial. So put it-aside and let the greater mind behind it take possession – it will surprise you.

And it is not that all that you know will be of no use, but your playing will not be dominated by the technique. You cannot drop what you know – it will be there – but it will be used by the spontaneous feeling. If somebody who does not know how to play an instrument plays it spontaneously, it is going to be different from one who knows. Both will be spontaneous, but the one who knows, his

knowledge, his training, his experience, will be used by the unconscious, and it will have a beauty of its own. One who does not know will be simply making a noise... it cannot be music.

So don't plan, don't make a theme. Use all the knowledge that you have, but don't use it directly. Simply move by the feeling and then everything follows.

CHAPTER 14

29 March 1976 pm in Chuang Tzu Auditorium

Arihanto means one who has attained, and anand means bliss – one who has attained bliss. and I give you this name for a particular reason.

Start living from this moment as if you are blissful. don't try to achieve it – rather feel that it is achieved, and now you have just to live it. Once you know that you have to live it, suddenly it starts flowing, mm?

Bliss is something which we bring with our birth. We have forgotten the language, so the language has to be learned and this 'as if' is the language.

[To someone who is leaving for the West:]

Mm, you can go – and help my work there. You can help many people....

I will make you capable! You can be of much help. People never know their potentialities unless they try.

I have never come across any human being who is ordinary. They may live ordinary... they may die ordinary. They may never come to know what treasures they were carrying within – that's another thing. But I have never come across a human being who is simply ordinary. Everybody is unique and extraordinary... and nobody actualises his potentialities. At the most we potentialise five percent. Ninety-five percent of our treasures remain untouched.

So when I say you can, believe it. You can! If you think you can, you can. If you think you cannot, you cannot.

[The sannyasin says: I am a psychoanalyst. I am in doubt whether I should go on with this work... because sometimes it seems impossible.]

Yes, you go on. Now you will be a better psychoanalyst.

... I know. The human mind is in such a mess that there are times when one feels it is impossible to do anything. But to understand this impossibility is not to become hopeless. Rather, let it become a challenge. It is difficult, very difficult, and human problems are such that it seems there is no solution for them.

But go on fighting. Take the challenge and go on trying. I don't say that you may be able to find solutions for others, but through this struggle you will be able to find solutions for yourself... because each human being is you reflected. And whenever you are helping somebody else, you are helping yourself in a subtle way, because these problems are your problems also. In each human problem you will have the reflection of your own problem, more or less; the difference is only of degree.

And to be in such a therapeutic work one should feel happy. We may not be able to do much, but we try. You may not be able to destroy the darkness, but still we burn a small candle. That too is enough in a dark night. That too gives hope, warmth... makes life easy, lovable, livable.

So don't get out of it, rather get more into it. And whatsoever you have learned from me is going to help very much. Once you go back start working again, and you will see many new insights sprouting. Situations are needed. In situations you will see new insights, new glimpses, which were never there before. Suddenly you will become aware of many clues of which you were never aware, and you will be helped tremendously.

This is one of the most basic things: if a psychoanalyst or a psychiatrist starts feeling that he is impotent and the problem is impossible, and still he continues, he will be of more help than a person who thinks that he can help and that everything is simple. That person is simply behaving in a foolish way. Only fools are absolutely certain... a wise man is always hesitant. The wiser you become, the more hesitant. But that doesn't mean that you escape.

In spite of all hesitations, you continue. Only dullards are doubtless, because to doubt, you need intelligence. To be hesitant, one needs to be aware of the complexity of life and its problems. Fools are ever, always, absolutely certain. They have clues for everything because they are not aware of the depth of the problem. They have catch-words, catechism – borrowed – and they think that they can give advice to anybody.

It is good for a psychiatrist to feel hesitant, because the human mind is such a holy ground. To enter into somebody's mind and to help him, you walk on very sacred ground. One should hesitate. One should take off one's shoes... one should bow down. A human being is a great mystery – don't pretend to solve his problems. At the most, pray to be able to help... don't pretend to solve the problems.

And if help comes through you, always remember that you are just an instrument in the hands of the whole, or God, or whatsoever name you choose to call Him. Just an instrument. If you can be of help, feel thankful to God that He used you. If you don't see that you are being helpful, then simply

feel that you are helpless – pray more. Remember that somewhere or other you must be blocking the passage so God is not able to flow through you. Relax, and while helping a patient, be prayerful.

And whenever you find that there is some difficulty that you cannot cope with, there is some problem that you cannot tackle, don't be afraid. Tell the patient to wait and to let you pray first. Kneel down on the ground, close your eyes, and go into deep prayer and ask for help... and the help will always be coming.

Don't feel embarrassed – because that is the tendency of the human ego: to at least pretend to others that you know, that you are capable of everything. And the tendency is particularly more emphatic before a patient, because the doctor is always afraid that if the patient becomes aware that he is hesitant, then he will lose prestige. Throw prestige to the dogs!

Let the patient feel that you also are a human being. Let him feel that you are not far away, but close, just standing by his side, trembling as much as he... and that will give warmth to him.

That's where Freud missed. He was very cold. He would not show his real face to the patients – in fact he would hide behind a curtain, with the patient lying on the couch. And whenever you make somebody lie down, you make him feel helpless.

... always be face to face, and sometimes be shoulder to shoulder. Touch the patient, and let him touch you. Allow him to feel that you are human also – working hard to help, but with darkness there. Let him feel your heart. Don't impose knowledge, rather let him feel your love. Love is therapeutic, knowledge never.

Freud used to sit at the back of the patient with a screen between him and the patient. He would not allow the patient to see anything passing on his face. He was just like a statue – dead and cold, far far away. That was a trick to pretend that he knew, to pretend that he was certain – to pretend that the patient was to be helped and he was the helper, and that there was a vast distance, unbridgeable ....

That has to be completely dropped from psychoanalysis. Come closer. The difference between the patient and the doctor, the healer and the healed, is only of degrees. Come close... hold his hand. Let him feel your warmth... let because he will feel that he is with a human being, not with a technician. He is with someone who has a heart.

If you cannot find the solution, pray. If you feel puzzled, let your puzzled state be known to him. If you feel afraid, let him feel your fear. If you start crying because of the situation and the misery that he is in, let him feel that. Your tears may be of more therapeutic value than all the advice that you can give, and all of the analysis that you can make.

So go back now, totally new... as my sannyasin. And I am coming with you, Nagarjuna, I am coming with you. Keep this (a small wooden box) with you. Whenever you feel helpless, hesitant, put it on your head. Don't be bothered about the patient! (much laughter)

[A sannyasin, present with her two small children, says: I feel rather empty these days, and I don't know what to do – how to work on myself. Should I do groups or just live in the emptiness?]

Live the emptiness... because whatsoever you do can never be greater than you. Whatsoever the mind is going to do is going to be part of the mind. Mm? It is going to be a game.

Once you start feeling empty there is no need to do anything on your own. Let emptiness be lived, and things start happening. Not that you do them – they happen.

Emptiness is hard in the beginning, because one starts feeling a little depressed, sad, with nothing to do. For the whole life we have been occupied with this and that, improving ourselves, reaching for, achieving, some goal... excitement, misery, failure, success – but one is occupied. Then suddenly one feels emptiness settling – nothing to do, nowhere to go, nowhere to hide; no ambition that can give one excitement and can create fever. So one feels a little lost, a little sad – as if one has already died.

So in the beginning emptiness looks negative. It is not. Emptiness is the most positive thing there is. The whole has come out of the emptiness... the whole has come out of nothingness. We are born out of emptiness, and we move again into emptiness.

The whole effort of meditation is how to feel this emptiness, how to become alert and live it consciously. In the beginning it will seem negative because of the comparison. You have been continuously occupied and suddenly you are empty.

It is like a man who retires. For the whole of his life he has been thinking and planning how beautiful it will be when everything is finished and he will retire. And when retirement comes, suddenly he becomes aware that this is emptiness.

Psychoanalysts say that retired people die ten years earlier than they would have if they were occupied. Their whole life is lessened by ten years because suddenly they have nothing to do. For their whole life they have been engaged – engaged too much, always on the brink of a nervous breakdown – and now, suddenly nothing to do. The change is too much.

The same happens when you start meditating and emptiness starts coming to you. Don't judge it by the past. Rather wait and judge it by its own nature. Don't compare it with the past – that is the point to remember. You have never known it, so say to the mind 'How can we judge? How can we say that it is negative? How can we say that it is nothing? First let us taste it, let us experience it'.

Let the experience be ontological: not on the past experience, not comparative to anything else, but on its own existence, its own experience. Experience it. Let it reveal its nature to you. Cherish it... sing it, dance it, enjoy it, so from every dimension you know what it is. Look into it again and again in many moments. In different moods, close your eyes and again see it – how it is, what it is. This is ontological .

The experience grows, and one day you will see that this is the most positive thing that has ever happened to you, or can ever happen to any human being, because out of this nothingness you will see millions of things happening. The whole tension of doing is dissolved; things happen on their own. Flowers flower... and the grass grows by itself. You simply sit silently with nothing to do. You need not pull the grass up to help it grow; it grows by itself. Then life is no longer a burden... Life is just a play.

So this is my suggestion: try to be more and more in it. Don't avoid it, mm? Don't try to forget it; don't try to get involved with something else that takes you away from it. Dig it deep. Go into it wholeheartedly. It is going to be a treasure.

So just meditate... sit silently. If you feel like doing something, then do things which don't make you a doer. Any simple thing – working in the garden... nothing much that the ego can claim. Cooking, looking after the children, washing the clothes, rubbing the floor and cleaning it. Anything that gives you a good feel of doing, energy, exercise, but no food for the ego. So doing is there, but the doer is not supported.

And everything is going well.

[A sannyasin said that he had been with the Krishna Consciousness movement prior to taking sannyas. He was concerned because he had read in the Bhagavad Gita that one could only attain through Krishna.]

Have you read the Bible? Because in the Bible, Jesus says 'Only through me'. And have you read the Koran? In the Koran, Mohammed says 'Only through me'.

So you are like the husband who went to the marketplace and said to people, 'I have got the most beautiful woman in the world.'

So they asked, 'How did you come to know?'

He said, 'She says so!'

So that is not the question. Every teacher has said that, and when a teacher says that, he is right in a way. If you follow him, you will attain through him. But he is saying 'only through me' so that you can trust totally. If he says that you can go through others also, you are already in doubt. It will be impossible for you to be certain. Just to make you certain, Krishna says 'Only through me', Jesus says 'Only through me. I am the truth, I am the way, I am the gate!' These things are said to help you so that you can become certain – don't take them literally.

To make it perfectly clear to you, I say to you 'only through me' (laughter). Now who are you going to believe – a book or me, an alive person?...

Krishna is perfectly beautiful, but these Krishna Consciousness people are simply stupid. Krishna is perfectly beautiful! Read Bhagavad Gita – enjoy it as much as you can; it is one of the best expressions of the divine. But be alert. Don't mix with these Krishna Consciousness people – otherwise they will brainwash you completely. Avoid them – they are ill and need psychiatric treatment. So if you have friends there, bring them out (a chuckle).

Keep this with you (Osho passed him a mall wooden box as he was leaving) and whenever doubt arises, put it on your head with both hands so it will take care of you and will not allow you to go to the Krishna Consciousness, mm? (much laughter)

[The husband of the woman with two children says: We came for darshan with the whole family because most of the time we are in a struggle with each other.

Tomorrow I am going to start my first group here, and I hope I can do the best I can because I need peace. We need peace, we need rest.]

Mm mm... peace will come, rest will come. They are not really needs. The need is of understanding – they are consequences.

You cannot manage to be peaceful and you cannot manage to be in rest – no. You can only do something to become more understanding, more aware. They are by-products. When you are in understanding, you are at rest. There is no direct way to rest, because if you do anything to get rest, you will get more restless. If you try to become peaceful, your very effort will be the disturbance. Nobody can become peaceful, because the very idea to become peaceful belongs to a non-understanding mind. The very desire to be peaceful shows that you are deeply disturbed.

Out of deep disturbance, how can you manage to be peaceful? So that is not the point. I understand your desires, but the whole thing will be moving in a wrong direction if you try to be peaceful. You have tried that your whole life. If you try to be at rest... that's what you have been trying and missing. Forget all about it – just try to understand; then you have the right key which opens the locks. Otherwise you will be knocking against walls, and you will become more and more frustrated.

Try to understand yourself. Try to understand what you are doing to your life. Try to understand why you are missing peace, why you are missing rest. You must be doing something which goes against it.

Once you understand – that this is what you are doing to disturb your peace – then it is up to you. If you want to disturb, disturb; be happy that you disturbed it. Otherwise if you don't want to do it there is nobody asking you to; don't do it. It is as simple as that. But the solution has to be looked for in the direction of understanding.

Everybody in the world wants to be peaceful and happy, this and that, but it never happens it seems. So it seems that somewhere we are looking wrongly. If you are not at peace, why? And don't be a coward and avoid that 'why'. Never throw the responsibility on anybody else, because then there is no solution. If you say it is [your wife], or Divya [their daughter], somebody else who is the cause of your disturbed state of mind, then it is not going to be solved, because if somebody is the cause, then what can you do? And I tell you, nobody is the cause but you.

Even if [your wife] disturbs you, you must be asking for it; you must be managing it somehow. In the first place, if you have fallen in love with [your wife that shows a deep tendency that you like such a type of woman to disturb you, otherwise you would have chosen some other type of woman (laughter).

So always fall back on yourself. Always go on looking deeper and deeper to where the cause is.

As I see it, no man need be disturbed – no man... but we want it. It will be difficult for you, but I would like to say that whatsoever has happened to you, you have longed for it, You have wanted it; you have invested much in it. once you understand that it is you, the solution is not far away; it is very close. If I am responsible for my misery, I can drop it immediately. Responsibility brings freedom. And understanding means to feel responsible.

So do the group... and look for understanding. And what you are saying – that you are going to try hard – is again wrong. That again may be a way to misunderstanding.

Don't try hard. Relax. Do everything with more alertness – not hard. There is nobody that you have to prove something to. Just relax and see what is happening to you. Open yourself... don't close. Otherwise in the effort, in that hardness – that in this group you have to attain peace – you will miss. One day has passed, and you have not attained to peace yet? (laughter) Then another day is passing and the group is going to be finished soon – and peace has not yet been attained; there seems to be no sign of it. You will get more and more frustrated. Forget all about peace!

Right now you don't need it, and when you need it, it will be coming. Right now what you need is understanding. So relax, and bring out everything that is hiding inside. Don't try to prove anything, otherwise you will be choosey – trying to bring out something which brings peace and not bringing out that which is going to disturb.

A group is a therapeutic situation in which you have to bring out all, choicelessly. But if a man is bent upon proving something, he is not choiceless. He is always looking out of the corner of his eye to see what to do and what not to do – because he knows that if he does this, he will get disturbed. So don't be bothered about disturbance, mm? Get disturbed. This time there is no need to hanker for peace and rest... all nonsense.

There is a very famous story about Confucius. A disciple asked him, 'Master, what about peace?' Confucius became very angry, and he said 'Peace? Are you going to die? Peace is for people who are dead, in the grave. When you die you will be at peace, so why be in a hurry? (laughter) Right now, live! Never ask me again about peace, 'he said, 'because that, everybody attains when he is dead. A few days are given to you – why waste them on peace? Live life! Live courageously!'

And I know what he means. If you live courageously, peace follows like a shadow; there is no problem about So be courageous in the group... don't be a coward. Cowards are always looking for peace; they are pacifists – and they never attain to peace. Rather be a warrior.

[The sannyasin says: I don't feel that I am a coward. There are so many emotions coming out, and I feel like an animal. The pressure is high inside...]

The pressure is because of the condemnation. Why call it animal? What is wrong in being an animal? Everybody is. Animals are not worried at all – only when you put them in zoos, and then they become mentally ill, otherwise not. What is wrong in being an animal? Be animal!

This is what is creating trouble. When I say coward, I mean this – that you are afraid of your animality, of your anger, of your violence, of this and that, and you have been suppressing them! Those suppressed emotions go on creating a turmoil within, and if you go on suppressing too much, then a deadened state comes up. You create such a distance between you and your emotions that you don't feel. You start to only think about them; you don't exactly feel them.

When I say don't be a coward in the group, I mean that whatsoever it is – animal, divine – don't judge; allow it. And as I see it, they are there just in your belly, struggling hard to come up, and you have been repressing them hard. The repression may have just become a habit now.

You are going to do the Tao group?

(to the Tao groupleader who was present) take care. Force him to become completely animal (laughter). And a very beautiful being is hiding within, mm? But he has been struggling in a wrong way.

Do something where he has to behave exactly like an animal. Tell him to move around the room like a dog, sniffing, smelling...

[A sannyasin to whom Osho said that if she wanted to break out of the vicious circle that she was in in her relationships it would be good for her to abstain from sexual relations, (see 'Nothing To Lose But Your Head') returned tonight to say that she had been unable to do as Osho had suggested.]

Mm mm, it was difficult to carry it on for six months? You have not even carried it for six weeks!

It has nothing to do with sex, mm? I was trying to give you a situation in which you can fight against mechanical has its. I am not against sex or anything... that was just an excuse. One has to do some work, somewhere, where one is not possessed continuously by mechanical habits. A circle has to be broken. Sex is one of the most beautiful situations in which one can break out of being mechanical.

If you can break out of sex, you can break out of anything because it is one of the deepest habits. Everything else is superficial. Hence all the religions have been working on sex energy. No religion has been able to neglect it; it cannot be neglected.

But the basic point was that if you can remain celibate for six months, it will give you an integrity and awareness. And then I would have allowed you – but then your total sex energy would have changed. Then you would have moved in relationships with awareness. Mechanical sex can never lead you towards love... and that's what you are missing, that's what you are hankering for and desiring. But you will only get sex. If you are mechanical, more than that is not possible.

More becomes possible if you become more. If you attain a higher level of awareness, then higher qualities become available to you. It is just as if you go on a higher peak; a greater and wider vision becomes available. If you live in a valley, of course you cannot have a great vision around you; you ar5e not open to all the directions.

So it is up to you. don't feel guilty about it; just feel poorer for it. You have not committed a sin, but you could not get out, even a little, from the mechanical wheel. This was going to help you tremendously.

Just think about it: you have been having sex all your life, and what have you attained? And just by not having it for six months, what were you going to lose? One should be a little alert and aware, and one should meditate about things. The mind goes on insisting on its own habits, and then you go on losing opportunities. It is for you to use or lose.

So don't feel that you have done anything wrong. You could not do the right, that's all. Wrong you were doing always – so continue....

Sometimes very small things change you tremendously. Just not having sex for six months is nothing. Maybe a little uneasy because of the old habit, but what is going to be wrong in it? Sex is not an essential thing for the individual's survival. For the society's survival it is very significant, but not for the individual's survival.

Food is more essential. If I tell you not to eat for one month, it will be almost impossible for you. Or if I tell you not to sleep for two weeks, or not to breathe for five minutes.... But sex is not a problem, because you don't depend on it. Whatsoever sexual energy you needed, you go from birth. Now through your sex some children may get energy and life, but you are not going to get anything out of it. It is simply a mechanical routine of release.

Go, and then come back, and I will give you another situation. I was thinking this would have been easier; another situation may be more difficult. But I will have to find a difficult thing now, mm?

[A sannyasin had told Osho she was enjoying silence, so Osho told her to maintain silence if she continued to feel good. Tonight she said that it had been good but now she would like to move with people again.]

Mm... and whenever you feel, you can move into silence again – when you feel that people are tiring, that talking is tiring. In fact one should make it a rhythm: going and meeting people and being silent – moving out and moving in... sometimes with and sometimes alone. Both are good.

In proportion, in balance, both are good. Imbalance, and both can be dangerous. If somebody simply lives in society and moves with people continuously, one becomes superficial. One loses contact with the centre, hangs around the periphery. It is as if you are continuously standing on the door talking to people, and there is no chance to go in because somebody else is coming and you stand and talk, and you have forgotten your home.

If one clings to oneself too much, introverted, and forgets how to come to people, that too becomes a sort of death, because life is with people.

So life has a polarity... Life has to be lived on two polarities: the centre and the periphery. Sometimes one should go into oneself so deeply that the whole world disappears – as if you are alone and nobody else exists. You become Adam or Eve. Alone... absolutely virgin. So alone that nobody can disturb or corrupt... incorruptible, innocent. Out of that one is vitalised... comes back into the world with fresh eyes and fresh energy... flowing. Moves with people, loves people, lives with people, enjoys, dances, gets into many ecstasies of life. One spends... because if you want to spend, you have to go into the marketplace.

-All spending is with people. One earns alone, one spends with people. But if you go on spending, sooner or later you feel that your pockets are becoming empty, your bank balance disappearing – so again go in... touch your treasury again. Find your inner treasures again... become rich. Then come back – because if you remain in and just become rich, and go on becoming rich, never coming out to spend, you will become a miser. Your consciousness will become constipated.

So one has to remember. It is very difficult. It is easy to live with people and forget the inner core. The opposite is also easy – to live in the inner centre and forget the world. Both are easy, but both

are lopsided. A perfect life has to be lived on both the polarities. A perfect life has a perfect swing, from this end to that. It has the whole spectrum of the rainbow... it lacks nothing, and that is the richness of it.

[The sannyasin also said that she tried the meditation that Osho had given her – of visualising that she was in a cave meditating...(see darshan, March 14th)... but she fell asleep before she reached the cave... it made her feel very peaceful.]

You continue it. Soon you will reach the cave – it is just a little further away (chuckling). Go travelling and find new paths. You may be travelling on an old route and it is too long! Just find a new way and reach the cave before sleep comes (laughter).

Run fast! You can even have a bicycle or something (more laughter), because the cave has to be reached. It is there... and I am waiting in the cave. If you reach there, only then can you find me (a chuckle) – otherwise it will be difficult. The one time you saw me, I was looking for you outside the cave, that's why! You go on looking!

[A sannyasin says: No, except I'm rather afraid of slipping back when I get home. I feel a different person from when I came two months ago.]

You will not be slipping back... you have done so well. Very few people do so well. And at this age (Karuna is seventy) it is really rare to be so flowing and so innocent and child-like. It has been very very good. You will not slip.

[A sannyasin says: I'm an actor... I'm always performing, proving myself to myself and to other people. And I wonder how much of what I experience in meditation, the love that I feel, is part of my own imagination.]

Don't call it acting – because that carries a condemnation, and any sort of condemnation creates a rift inside; it makes a split. Call it being creative... don't call it acting.

There is nothing wrong in it. There are creative people, imaginative people, who through imagination can live more deeply than other people. To live rightly one needs tremendous imagination. When a poet looks at a flower, he finds many things you will never find there in the flower.

Now this can be looked at in two ways. Either we can say that the poet is just imagining things which are not there, or we can say that the poet has a sensitivity, a depth of vision, a clarity of perception; his eyes are clear, without dust. So what others cannot see in the flower, he can see. I would like the second, because in fact that is what is the case.

Whatsoever a poet is seeing in the flower, every child sees. And whenever they are in love, lovers also see it, or if one is on an LSD trip, or coming out of deep meditation, then too. Whenever one is clear, flowing, whenever the structured consciousness is not functioning in the dead, routine way, and one has transcended a little the conditioning of the mind, suddenly one sees things which ordinarily people don't see in a flower.

I don't call it imagination. I call it deep sensitivity. Imagination is that. The poet is not imagining things which are not there, but he is so sensitive that he can see things which others cannot see.

Of course he lives deeply because everything becomes full of the mysterious. Everything flows with the unknown. Life is no more a prose... it becomes a poetry. He lives in an adventure... he moves in a romance. He walks on the earth and yet doesn't walk on the earth. He flies in the sky.

So I would like you not to call it acting or rehearsal or imagining or projecting – drop these words. It is a very creative faculty. Enjoy it, use it as much as you can. And of course you will be loving deeply... you will be meditating deeply... you will be living deeply. Whatsoever you live will have a depth to it. So don't create unnecessary problems.

This is how I see many people go on creating problems where problems don't exist. One should be happy about such qualities, and one should be thankful to God. Use them – use them as much as you can. And don't be miserly; the more you use, the more you will become sensitive and creative.

So from this moment, drop that idea. Otherwise you are creating a conflict. You like it and you are trying to judge it as if it is not worth liking. This is how we create dualisms. Don't create them. Float with it – that's your way.

[The sannyasin says: I called it acting because I'm frequently talking to myself in my mind, performing...]

Nothing wrong in it – talk, perform. Don't be worried about it. By and by this will drop. As you become more sensitive it will drop – because this is not going to help sensitivity. For example, if you are going to meet a woman you love and you talk inside your mind about what you are going to say and how you are going to propose and this and that... if you talk too much, when you go to the woman it is already secondhand. Now the whole thing is lost. Now you will simply be moving through empty gestures, repeating something which you have already done. You will hold the hand – you have already held her hand. You will say 'I love you' – and you have said a thousand and one times in the mind that you are going to say 'I love you'. It is already stale.

So this is not the way really to live the moment deeply. You are destroying the moment. Become more sensitive. Don't fight. If this idea comes into the mind, just watch it. Just say 'So here you go again' – and just watch. It is a psychodrama, mm?

The whole of psychodrama has developed out of this. The whole methodology is of rehearsal, of acting something out. So just say 'Good', but be watchful and keep aloof. Stand somewhere far away and just look. And make one point certain, that when you go and meet your woman, don't repeat whatsoever you have done. By and by the mind will come to understand that it is useless performing and making such a great rehearsal, because this man always does something else (laughter).

Just never follow that performance, that's all. By and by the mind will come to understand and will drop it; it drops automatically. Always do something that the mind has not prepared, and this will be a very beautiful, a great adventure. This is what they call in Zen a 'spontaneous act'.

A disciple comes to the master, and the master asks a question. The disciple has to act spontaneously. If he says something which he has rehearsed before, the master is going to beat him, because the very assertion immediately gives the indication that this is a carbon copy. It is flat; it doesn't have depth. And the person who is repeating the answer also knows well that it is a repetition. His face shows it... he is not alive in it.

So the disciple is expected to do something immediate – of which he has never thought. Of course when you come to a zen master, you may think many things – that if he says this, you are going to say this. And now zen masters have fixed questions, so everybody knows what they are going to ask One goes on rambling inside for an answer. But if you say something which you have already performed, you will get a beating!

So this is the rule – that by the time you enter the room of the master, you drop all performance. You be herenow and you do something that comes out of the herenow. You respond. And if the response is authentic, total, herenow, the master understands it, because it will have a quality of dance in it. It will fill the whole room with a new light, a new fragrance, a new vibe.

So let the mind do whatsoever, but when the actual moment comes, never repeat it. This is your work, mm? Good.

CHAPTER 15

30 March 1976 pm in Chuang Tzu Auditorium

[Osho suggested to a sannyasin to start a small meditation centre.]

It will be good for you also. This is my observation, that there are many things that you learn only when you start teaching them. The best way to learn a thing is to teach it.

And you grow more when you are less concerned about your own growth and more concerned with others' growth, their problems. Deep down no problem is such that it is not yours. Every human being carries on the same type of problem; degrees differ, but they're almost the same problems. So when you are helping somebody to resolve something, to decide something, to come out of a vague, confused state, to settle, to centre, to be rooted, grounded; whenever you are helping somebody, you become aware of many things about yourself, because they are your problems also. When you help somebody to really solve a problem, you have attained a key.

It will be difficult when you are really involved in your own problem because you are too close to it; you cannot be an observer, you cannot be aloof and neutral. You cannot be a witness when he problem is yours. But when the problem is somebody else's you are wise, and you learn much. When the problem comes in your own life, you will be able to cope with it more easily, because you know that the problems are just problems; they don't belong to you or to me, or to anybody else. And keys are just keys. Solving many prob ems of others, you are solving your own life, and by helping others, you are helped.

That's why I go on insisting that people go back and start helping others. In the beginning you feel a little apprehensive, because you know that you cannot even help yourself. I also know it. Knowing it I give you some work to get you out of your self-concern. Sometimes the self-concern is the only hindrance. When you help others you have moved out of your own ego, you are more relaxed. This happens every day in life.

If the surgeon is going to operate on his own wife, it will be difficult, almost impossible. His hands will tremble. He may be a great surgeon, but when it comes to his own wife or his own child, he will have to seek somebody else's help; he will have to ask some other surgeon – because now the problem is so close. It is as if he is operating on himself. As it is difficult to operate on yourself, it is difficult to operate on people who are close to you; you lose all skill. But whenever you are helping somebody who is not close to you, suddenly you become wise, you have the skill.

So always remember, never avoid an opportunity in which you can be of help to somebody. It pays... it will make you more and more centred, alert. And you may not have to pass through many things; helping others, they will be resolved in you. If you go on helping others, thinking, meditating for others about their problems, watching, analysing, finding clues, you forget yourself completely, and one day suddenly you will see that your own problems have disappeared on the way.

So you go... and I am going to work – don't be worried.

Just call your friends, and start a small beginning.

[A sannyasin said that sometimes when he lay down he had a sensation, which was not very comfortable, of moving energy. Osho checked his energy.]

Good... come back. It is perfectly okay. Rather than being disturbed by it, you should be happy. But you are not cooperating with it, and that creates the trouble.

If energy arises and you resist, you are creating a contradiction in your being. That is the problem – the contradiction. Go all the way with the energy, and never create a contradiction in your being, otherwise you will be divided and you will feel very much disturbed by it.

It is something which is very valuable, but you can use it only if you cooperate. Nothing on your part is to be done, simply cooperation. If this hand wants to move, there are three possibilities. One is, you can stop it. It is your hand, it is your energy – you can dominate it. But then you are creating a contradiction and you will create a very deep worry inside. It will come again, and you will fight; you will become destructive. Something beautiful was going to happen; you are making it horrible. Something which could have turned into flowers will turn sour and bitter.

The second thing is, you can simply be indifferent – neither cooperating nor fighting. If you are indifferent, it will take a very long time to complete, to come to a peak; years, even sometimes lives. That is wasting time. It is better than the first, better than fighting, but not yet the best. The third is positively cooperating with it.

The hand wants to move – you move with it, you participate. You are not a spectator, an onlooker standing by the side of the road. You are part of the process, you dissolve in it Then something of tremendous value can happen very soon.

So this is my suggestion. Back home make it a practice every night, before you go to bed, to put this (the box) on your head for fifteen minutes and cooperate. Just go almost crazy with it but go with it. In fact a step ahead of it – not lagging behind... ride on the wave. Within a few weeks you will see such tranquillity coming to you, such unity... a unison, a music, a harmony, because the conflict

is no more there. The whole day you will feel a serenity surrounding you. Anger will automatically become difficult... Love will become easier. Hate will become difficult... compassion will come easy.

When one is harmonious within, life moves on a different plane. It has a totally different plenitude. You fly – you don't walk. And that is possible. The energy is struggling to come up and possess you, but you are resisting. Somehow you are afraid of it.

The western man has become very much afraid of all such phenomena. There is a reason in it, because the western mind has been brought up and trained to control everything. And this is something you cannot control. If you control, you destroy it. It can flower only if you are controlled by it.

Because of the wrong attitude of controlling everything, a deep unconscious barrier exists between you and this energy. Drop that barrier. That's what surrender is... that's what trust is. Trust it – it is your deepest energy. It is your centre trying to make contact with the periphery. It is you – your own depth trying to make contact with your height. It wants to bridge the gap.

Allow it. Not only allow it, welcome it. Cherish it... invite it... wait for it – and drop all resistance. It will take a little time because deep habits take a little time to go, but once it goes you will feel a tremendous release. A grace will surround you.

The whole thing for you to remember is – go with it, ride on it.... And everything is beautiful.

[A sannyasin said that he felt some kind of division between what he felt inside and what was expressed outwardly; that he felt open but his body looked closed. Or, he said, sometimes he wanted to act, to do something, and nothing happened.]

I understand It happens. When your mind changes, suddenly you feel a gap between the body and the mind.

The body and the mind ordinarily go together; they have a deep adjustment. But when you start meditating, the mind grows faster and the body lags behind. Many times you will become aware that the mind is open but the body is closed. Many times the mind is flowing very high and the body is Lying dead on the earth. The body feels like a load, mm? One would like to be bodiless... to open all the dimensions.

This is a good sign. It simply shows that the mind is growing. But the body goes slowly. The pace is different because the body is material and is very orthodox, very conventional. It will try in every way to follow the old routine. When it is absolutely convinced that the mind has changed.... First it will try in every way – it will not believe in the mind, it will doubt. Those doubts are very existential because the body cannot think. Its doubts are very very existential. It cannot believe that the mind has changed, so it will lag behind. It will create fight and will not listen to the mind. This will continue for a time being.

Continue working on the mind – don't be bothered by the body. It will take a little time. Once it understands that the mind has changed, then it immediately follows. It is a robot, and it depends on past conditioning. When it sees the mind being open again and again, it will learn. It learns by

repetition; there is no other way for the body to learn. If you want to teach something to the body, repeat it, then it learns. If you go on doing certain exercises every day then the body learns. If for just a few days you don't exercise, the body forgets everything. The muscles relax and the body relapses. For the body, repetition is the method.

So don't be worried about it. Just take note of it, and go on working on the mind. The more open you feel, the more the body will have a repeated experience of openness. It needs hammering again and again and again, then it starts listening. It is very sleepy, fast asleep. Once it understands, once it listens, then it goes deep. Then it becomes routine and the body will follow the mind.

For a person who is growing, this situation will come again and again many times. The body will settle with this mind, and by that time, the mind will be floating still higher, and again, the gap. This goes on and on and on until the mind explodes completely and is there no more. Once the body learns that now there is no mind, that the mind has become so open that it is almost no more, that the mind has flown so high that it has disappeared into the vastness of the sky, then the body adjusts for that. That is the last adjustment, but before that many adjustments will he there.

Just take note of it and don't be worried about it. Just go on working. It is a good indication that something is happening in the mind at least. The body will follow. Don't get disturbed because of the body, otherwise the mind will get disturbed – and that's what the body wants. If the mind gets disturbed, the body will say 'I knew it before... it is all nonsense. You have not changed, so there is no need to change. We can continue the old pattern'.

Go on changing, and let the body know again and again that the mind has really changed, and that you are no more the same person.

[A sannyasin had previously spoken with Osho about her negativity. He suggested she return to London. She said: Okay, I'm going to be good if I can stay.]

Mm, that you have to decide. If you want to be here, then drop all negativity. And this is a question of simple decision. Once you decide not to be negative, you will never be negative. It is through your deep decision to be negative that you are negative.

Nobody else can make you unhappy. It is your decision to be unhappy. Somehow you feel happy in being unhappy, so you continue.

[She says: Most of the negativity was directed to-wards myself. It didn't go out very much.]

That too, stop. Just get out of it, as one gets out of old clothes and changes. Because if you continue to be negative I will send you to London. That is the punishment (a chuckle) for negative people! And the right place for them is London (laughter).

[She asks: Is there something for me to do, or just be positive?]

No, do something. If you drop this negativity and become positive, you can do many things. You have so much potential, so many possibilities, but you continuously waste your energy being negative.

It is not a simple thing to be negative. One unnecessarily wastes much. The same can be transformed. It can become gold, but it goes on becoming baser metal. This is the alchemy. Once you decide not to be negative and to be positive, you will start changing baser metals into gold. And you have much – that's why you are wasting; otherwise how can one waste?

People who are negative are potentially very very powerful people, that's why they go on wasting. They have too much and they don't know what to do with their energies. So they are angry, they are sad, depressed, and this and that, and they create a lot of hell around themselves. The same energy can create a paradise around you. But it is a question of decision.

So I give you this alternative: if you are here, never again bring this word negative to me. And I should not come to know from anywhere that Veena has been negative (she laughs). Just drop it! Otherwise you have to go to London!

The Soma group was present. The groupleader said: I began to get the feeling of a community – living together, eating – and it is very beautiful.]

Mm mm, that in itself can become a beautiful meditation. So tell people to be consciously together, to be alert about the community,.about the feeling of the whole group.

The individual has to learn how to be capable of merging into the group. In the West there is a very wrong notion that if you merge into the group you are no more an individual. Exactly the opposite is the case.

A real individual is always capable of losing himself, because he is so perfectly aware that he can bring himself together any moment. Only a person who is not really an individual is afraid of losing himself in a community, in a group. He's always defensive because he knows that once he is lost, he will be lost; he will not be able to come back to his centre again. That fear becomes defensiveness.

So real individuals are always communal. They can merge with the group absolutely. They are not afraid; they know their centre exists. And they know their centre so well that they can go to the opposite polarity without any fear. So help people to feel the community.

Be respectful about small things. When you are cleaning the room, it is not just cleaning the room. You are creating a clean space for people. Be respectful about the people. You can clean the room mechanically, with no idea of the people who are going to live there. Then you clean the room, but your cleaning becomes just a simple work. It has no prayer in it and no love in it. A mechanism can do that. It has no human touch in it.

So let them feel with every small thing. If they are bringing or preparing food, let it be almost prayer-like, worship. When you prepare food for others, you are preparing food for God. Let it be an offering. When you are preparing food, remember that your vibrations enter the food. If you are angry, doing it in anger, you are poisoning the food. If you are angry then go and take a bath, take a shower; get out your anger first. Don't touch food – it is harmful, because this food is going to become people. Somebody will eat it. Soon it will be digested and will become part of his being. It will circulate in the blood... it will become his thinking, his feeling, his heart, his being.

If you do it in an angry mood, or if you do it in an indifferent way, or you simply do it because it has to be done and you don't have any love for it, better not to do it. The person who is preparing food is entering the food. His whole vibration is being received by the food, and food is very very receptive, because it is something alive. It is throbbing with life and vitality.

So teach people small things: to be respectful, prayerful, worshipful. And tell them, at least when the group is going on, that they should put their egos, their individualities, outside the house. Exactly where they take their shoes off, they should put off their egos also. Make it a meditation. People who don't know how to live without the ego go on being miserable. They think that this is all there is to life.

So, good.... These people will by and by become part of the community that is growing here. Sooner or later we have to create a communal being. Many communes come into existence and disappear. This has been the history of all the communes, beautiful utopias, ideas, ideologies – and many people have put their whole life into them. But all communes sooner or later disappear. What goes wrong?

If you cannot create a communal soul, the community is going to die sooner or later. Once you create a communal soul, then individuals may go on changing... they will have to change: somebody will die, somebody else will come; old people will disappear, new, young people will enter the commune... but the commune will go on living. It will have a soul of its own.

So this is good, mm? Very good.

[A group member says: I've been in silence for a couple of days and I liked it a lot. Should I keep it up?]

You can – but don't force it. Whenever you feel like coming out of it, come out immediately; don't make it an enforced thing. Many things lose their beauty the moment you enforce them. They are beautiful if they are just happening, but if you enforce them, the beauty is lost.

Many people have come across this fact – that silence is beautiful. Once they know that silence is beautiful, they try to force it, and then by and by it becomes ugly.

So simply keep it because you enjoy it. The moment you feel that there is something which wants to come out of it, come immediately – don't wait for a single moment. This is not a vow... it is sheer enjoyment. You follow me?

Religion has missed many things, many beautiful things, because they made disciplines out of them. Even if you make a discipline of being happy, you will destroy it. Enjoy it. Silence is a celebration, so enjoy it! There is nothing wrong in it. But remember, the day you feel that now you would like to come out of it, don't wait for a single moment. Otherwise the mind can start feeling that you are doing something wrong, committing some sin, when you want to come out of it. You will start feeling guilty... don't create that.

Life should remain an easy flow. Take it easy – whatsoever it is, and never try to get fixated anywhere. Talking is good... silence is also good. If you can move into silence easily and you can move into talking easily, then both are very very beautiful.

Talking will give a depth to your silence, and silence will give a depth to your talking. A person who simply talks and is never silent, his talk is superficial. And a person who continues to be silent and never talks, his silence will be useless .

Go into your being. Seek, search for pearls inside. When you get hold of them, bring them out, share... never keep them to yourself. The greatest religious revolution happens when you start sharing your innermost riches with people. Whatsoever you attain to in your silence, come out of it an(share with people... tell it to people, spread it. Then again go into it. Make it a rhythm; never make it a discipline.

Everything enforced is ugly, and everything flowing is beautiful and alive. So you continue, mm?

[To the group assistant Osho said:]

It is always good to help people grow – there is nothing like it. To see people grow is one of the greatest experiences. It is just like a gardener who plants the seeds and then watches them sprout. Then one day they are flowering. He looks – the flowers have come, and all his hopes are fulfilled.

When you help somebody to grow, to pass through a fixation, an obsession, to attain to a breakthrough.... And when he blooms – that is exactly the right word – when he blooms, suddenly, a flare of energy. And the person who is helping is tremendously benefited.

And always remember that the more peaks that you attain, the more you become capable of further and higher peaks. And there is no end to peaks. There is no ultimate peak. . . it goes on and on. Life is an endless process. So never think that now, this is the last. It is never the last. When people start thinking that this is the last and they start settling, they miss much. Because this is my observation – that if you settle on a peak, sooner or later that peak will disappear, because peaks exist only when you are growing. They exist as dynamic points of realisation. They are not static. Nobody can settle on a peak. Once you settle, the peak is ordinary ground. Soon you will realise that the peak has disappeared; you are moving again on ordinary ground.

So never settle for anything. Always go on and on and on.

One zen master, Rinzai, said to his master'Now I have attained to enlightenment, what shall I do?' The master said 'Walk on'.

Walk on is the message.

So whenever you feel that one peak is attained, feel happy, thankful, grateful – but remember that this is only a new challenge. Go on looking for a further and higher peak which must be hiding somewhere in the mist. Use every peak as a step to a further peak. If you go on growing, you remain on the peak.

It is just like an aeroplane. If it goes on moving it remains on the height. If it stops moving, it falls. Its being on the height is a dynamic phenomenon; it is not a static thing. And when you are in the aeroplane and you almost feel that it is not moving, it is moving very fast. When it is moving very fast, you almost feel it is not moving.

So remain dynamic. Always remain in the process. That journey is the goal... there is no other goal. One goal from another is just an excuse for the journey. Goals exist for the journey, mm? People ordinarily think that the journey exists for the goal – no. Goals exist for the journey – just excuses so that one can go on journeying.

[A sannyasin says: When I first came here, I had been reading about astral projection and the Great White Brotherhood and blue triangles and golden chalices...

You started talking about being down to earth... and I dropped it all. And now you're giving it to me again!]

(chuckling) Many times I will take things away from you and then I will give them back (laughter), because sometimes there is a right moment for a certain thing.

Everything has its own place, and everything can be used for growth. And everything can become a hindrance... it depends. So sometimes when I feel that this is going to be a hindrance right now, I tell you to drop it. But sometimes if I feel that now you are ready, you can take it back. But you are not the same person now. I took those things from a person who is no more, and I give them to a person who was never before.

Life is such a tremendous change. You are not even for two consecutive moments the same. And with me, if you are really here, the change is so fast that sometimes you cannot even feel it. But later on when you think about it, you will see how much you have changed. That's why sometimes I insist for you to go away, because there you will realise how much you have changed.

You are a totally different person. You are going to be surprised back home – nobody is going to recognise you!

CHAPTER 16

31 March 1976 pm in Chuang Tzu Auditorium

[To a sannyasin who had said he was studying history in the West, but didn't like it.]

History is not good...(laughter) it is just useless. Read something else, study something else which can be of creative use for your future.

Ninety-nine percent of history concerns foolish politicians. It is better not to know it, because it gives you a wrong notion about human beings. It is not the real past; it is the political past.

Millions of other things have been happening, but they are not being recorded. In fact all that is beautiful remains unrecorded, because the beautiful does not create any mischief, and unless you create mischief, you cannot become part of history. So only mischievious people – Ghengis Khan, Tamurlane, Adolf Hitler, and that sort; people who have created too much mischief in their lives, only they attract notice. In fact they are abnormal, ill people, and it would be good if we completely drop that sort of history from the world.

It is good to read something about Jesus or Buddha or Michelangelo or Wagner. Music, art, religion – study that... that's beautiful, that will open some hidden doors into your being. Don't fill yourself up, don't stuff your being with political nonsense – and all history is that.

In fact the real history has not been started. It remains for the future to ignore ill humans and to pay more attention to healthy beings. A Buddha is worth recording. One should know as much as one can know about him, because knowing about him is going to be, in a way, knowing about yourself.

So it is good that you dropped out of it. Now study some art, music, dance, anything that helps humanity to be more celebrating... anything that gives more love, that makes people more loving... anything that helps you to share your being with others, mm? Good!

[A sannyasin asks: You spoke in one of the zen lectures on discipline, and I wondered if that meant self-control, and was some kind of discipline that we must have.]

Not exactly self-control... rather an awareness of whatsoever you are doing. Be fully alert about doing it, then a discipline comes out of it on its own accord – not that you have to force it. And there is a great difference between the two.

Ordinarily discipline means what you are saying – an effort to control oneself. But that is suppressing, and I am against it. Anything which is suppressive is dangerous and it is not going to give you freedom. It is not going to make you natural, spontaneous, blissful. Anything that is brought about by the will is a sort of violence.

So when I use the word discipline, I mean a discipline that follows like a shadow when you are aware. For example, you are sitting here and I am talking to you. Somebody is sitting there. He can keep himself quiet, he can control himself, because that is the thing to be done. Then it is self-control. He will not enjoy this moment and this space. He will be constantly struggling, fighting; he will be in a tense state. This is discipline brought by control.

You are simply alert that I am talking to you. You have a certain problem, and that problem has to be understood. He is silent because of this understanding. He is respectful towards your problem, your difficulty; he is respectful about what I am saying to you. And he is in deep listening because your problem may be his problem also. So he is alert, watching, listening, learning.

The word discipline itself means exactly what learning means. Hence the word disciple – 'one who learns'. Discipline is a sort of learning. There is nothing to force in it, but a simple awareness that life is a tremendous opportunity to learn. In each moment one has to go on learning. No moment should be missed, because once missed, it is gone forever. That opportunity for learning is lost; you cannot reclaim it.

So one keeps alert. Through alertness one remains silent. Through silence one happens to be disciplined. This is the discipline that is brought by awareness, not by will. When you bring anything by will you are fighting. You are dividing yourself in two: the one who is to be disciplined and the one who is going to discipline – so you are already two. There is going to be continuous conflict – how can you be happy divided?

So when I use the word discipline, I mean a deep awareness in which you are undivided. So don't try to control, rather try to become more alert. The whole energy should be flowing in the direction of awareness. Whatsoever you do, don't do it sleepily; don't be a sleepwalker. Keep alert, aflame. Even small things, ordinary, trivia – walking on the street – bring the quality of awareness to it. Walk slowly, gracefully, alert... as if each step is significant, as if a dancer is dancing on the stage... each step the dancer is fully alert. Walking also should be like dancing.

So if you can be alert in your ordinary day-to-day life, a discipline will come on its own, and it will be beautiful because it will not divide you. Your house will not be divided; you will remain undivided.

That is the meaning of the word individual – that which cannot be divided. You become individual... one.

So try to understand the distinction between the two. That is the difference between real religion and pseudo-religion. The real religion has always emphasized awareness, and discipline through awareness. Jesus goes on saying to his disciples 'Be alert, awake! Don't fall asleep!' But they go on falling asleep, because to remain alert, tremendous energy is needed. Rarely in your life do you become aware.

For example the house suddenly catches fire you will be aware. Then the level of awareness will rise high. It is so dangerous a situation... for a few moments you will be at the top of your being. That's where one needs to be continuously. Or somebody comes with a dagger and is going to kill you. For a single moment all thinking will stop. You will simply be aware of the situation – not even afraid, because there is no time for fear to enter. You will be simply shocked... no thought will move. The dagger... the situation – and you will be simply alert.

Or you are driving a car and suddenly there is going to be an accident. Just a moment before, you become alert. Nothing can be done... it is going to happen... it is already on the way. It has happened. Then you are alert. Everything is a pin-drop silence within you. No thought, no cloud, no cloudiness... everything transparent and clear.

That's why danger is so appealing and people like to put themselves into dangerous situations. Mountain climbing... what can be the attraction of it? It is very dangerous – a slight mis-step... and gone forever. A thousand-foot-deep valley just yawning below you.... So when somebody is climbing a mountain, the more dangerous it is, the more alert they need to be. A certain altitude of consciousness arises.

When Edmund Hillary reached Everest, he must have touched not only Everest, but an inner, highest peak of being. He must have lived in that moment where a Buddha lives constantly. That's the beauty of it.

Why are people so attracted to the moon? There is nothing – nothing worth much – but the danger, the very danger of putting life in such a dangerous situation when coming back to earth seems almost impossible, almost a miracle... one attains to a height of consciousness.

That has been the attraction of war. The warrior attains to something on the warfront. While fighting, he encounters death. And those are the moments of peak.

But there is no need to depend on these artificial things. They are just like depending on LSD or marijuana – artificial. There is no need to drive your car madly, at such a speed that danger is there every moment. There is no need – because you can walk slowly and attain to that awareness.

Once you attain to that awareness, you live. You live on the Everest of being. And then a discipline arises of its own accord. Not that you bring it; it happens. It is not your doing.

[I decided today that I was definitely going to leave this Primal group that I'm doing. But I feel split.... but there's something else that wants me to be outside in the sun, and be allowed to do what I want.]

No, be there. You have been in the sun before – and what have you attained? Just three or four days before, you were in the sun, and after three or four days you will be in the sun. The sun is going to

be there. It is not going to disappear because of your Primal. So that is not the choice. This is a trick of the mind.

Always stick to something which is new, howsoever hard... there is something to learn there. These are tricks of the mind – to be in the open and in the sun. Why not do the whole process? There may be something that you want to avoid. There may be something that you are escaping. You may be afraid of something arising from the unconscious. It may just be on the brink so one becomes panicky and starts finding rationalisations to escape. No... never.

Always insist for the new, for the unfamiliar. The familiar is always there. The Primal group is not going to be your life-long thing – just a few more days – so why be in a hurry? In fact after a few days you will enjoy the sun more because of the Primal.

I was reading the other day about a poor Jew who was so desperate about his life that he had given up any hope for change and as a last resort went to see his rabbi. He told him in great detail of his horrible existence: that he was so poor that he, his wife and six children, and his mother and father-in-law all had to live in a one-room broken-down house and were all so irritable that they argued all the time and life was so unbearable that he really wanted to die rather than continue. The rabbi thought for a long while and then told the man he had a plan which would improve the situation and made him promise to follow it. The man was so desperate and trusted his rabbi so much that he promised immediately.

Then the rabbi asked him if he owned any animals. The man told him he owned some chickens, a cow and a goat. The rabbi said, 'Good! Go home now and take all of them into your house to live with you.' The man was astonished and thought that maybe his rabbi had gone a bit crazy, but as he had promised, he went home and did what he was told.

The next day he came back in tears and told the rabbi his life was worse than before and that if he didn't get help immediately, he was going to kill himself.

The rabbi calmly told him to go home and take the chickens out of the house, which he did. But the next day, he came back wailing that the cow had turned the house into a barn and it was impossible to live with her. The rabbi told him to take the cow out and that God would help him.

The man obeyed but a few days later came back, complaining loudly that the goat was tearing their clothes and smashing what little furniture they had. The rabbi gently told the man to let the goat live outdoors again. He did it. The next day he came running to the rabbi's house, smiling and happy for the first time. 'Rabbi, rabbi, how can I ever thank you?' he cried. 'My life is beautiful again. With all the animals gone, the house is so clean, roomy and peaceful that all of us love each other again. What a joy!' It is the same room! The same people!

Primal is going to help you. It will bring in all the animals, mm? And after the Primal the sun will be sunnier, and the open sky will look vast, tremendously vast. Use the group. Don't escape from it. It is just a situation to bring something into focus. Finish it. Listen to the old rabbi, mm? (laughter)

[A sannyasin says: I don't know how much to do just what I feel like doing and how much to consider other people.]

You only have to listen to your own being. And just remember one thing – one should not cause any misery for anybody unnecessarily. But there are a few moments when it may be necessary. So the first thing to remember is your own feeling. Whatsoever you want to do, do, but do it in such a way that nobody is harmed; nobody is pained unnecessarily. Manage it in such a way. It is a great art – to do your thing without being cruel to others. There is no need to be cruel.

There are many people who really want to be cruel to other people, and that's why they insist on doing their own thing. They are not interested in doing their own thing. Whatsoever can cause misery to others, they say 'This is our thing. This is what we want to do'.

So always remember that this should not be the situation. Do your thing, but there is no need to cause any misery for anybody. Avoid that as much as you can. It is good... it pays. Because once you start causing misery to other people, they will start causing misery to you. In the long run it is not going to help you, and it is not going to help you to do your thing, because we are related.

That's the whole art of being with people. You are different, they are different, but we still depend on each other. So we have to consider others. I am not saying only consider others and never consider yourself. Then it is pointless. You go on satisfying everybody, and you remain unsatisfied. That too is a deep problem. If you are unsatisfied, you cannot satisfy anybody. You may try, but only a person who is deeply contented with himself can feel for others and can help others also to be contented.

So it is not only in your self-interest to do your thing. Ultimately it helps you to help others also. Because once you are doing your own thing, you are so happy that your happiness goes on spreading around, ripples go on all around. And in your happiness you become helpful.

But it is a very delicate balance, mm? I don't say consider others. I say consider yourself – but if you consider yourself really, you consider others also, because you are not separate, you are not alone. I o man is an island... we are connected to everybody. So if I am to be happy I have to look all around to see that others should be happy, otherwise I cannot be.

So consider others for your own self-interest. I teach selfishness, but if you are really selfish you will be altruistic.

Don't be stubborn, mm? – otherwise for small things one becomes very egoistic, and one doesn't see the proportion – that for nothing you are causing so much misery, and people are going to take revenge. It is not worth it... drop it. Or do it in such a way that nobody feels that you are offending them.

When Roosevelt, the american president, died, just a few days before somebody asked him, 'What is your great secret in being so successful with people?' He said, 'My secret was this: that whatsoever I wanted, I always created a situation in which other people felt that they got what they wanted.'

He would call a conference and he would not suggest what he wanted, but would call twenty people and ask them what they wanted. Of course when twenty people are making suggestions, you can always find your suggestion somewhere.

It is... life is a game. Life is a game. If you want to be happy and you want that others should be happy, you have to learn the gamesmanship. One has to be very skillful. All other games are nothing before this big game of life.

.... And it gave satisfaction to the other person that his suggestion has been accepted. And Roosevelt was just looking for his suggestion to come from somewhere, and wit twenty people it can be managed.

It is like a symphony, a great orchestra. If one person is hurt, he will destroy the whole orchestra. If there are fifty members playing, each one is needed to cooperate. If one person simply is not cooperating, goes astray, he will destroy the whole orchestra. Life is an orchestra.

In your life, hundreds of people are involved. They are playing the music – you are not alone. You may be the centre. musician in the orchestra, but still there are others whose cooperation is needed. You cannot play solo – because you cannot be solo.

Just think of yourself as alone, left on the earth, everybody gone. Just think – will you be able to survive a single moment? Everybody gone and you are left to do your own thing. Now there is no problem of any consideration... nobody is going to hinder you – the government, the society, friends, enemies, the lover, parents – nobody at all. Just completely free. But what will you do? Nothing is left to do now. You will simply throw away your instrument and commit suicide.

Life is with people. Life attains to higher and higher peaks the more you can make a symphony in relationships. The greater the harmonies, the bigger the orchestras, the more people involved, the higher goes the peak, mm? So to consider yourself, consider others. My insistence remains on being selfish, because this is my observation – that a really selfish person is always altruistic. Good.

[A sannyasin says: I made an appointment to see you and I had a question, but it went.... I can't think of anything now.]

(chuckling) That's very good. That's the beauty of the appointment (laughter). If you can come to me immediately, you will bring a thousand and one questions which are useless. So Laxmi goes on delaying you, delaying you.... By the time you come, the question is gone!

It simply means it was a momentary question, not in any way significant. Always remember to make a distinction between the momentary and the essential. The essential question persists. The momentary is just coincidental, arbitrary. In a certain situation something has provoked it. But the situation gone, the question will also be gone. It has nothing to do with you as you are.

Then, very good. That's my whole effort here (laughter) – to help people to come to such a situation where they can't think of any question, mm?

[The Vipassana group was at darshan tonight. The groupleader said: It was a very small group... they were very still in walking and eating slowly. It was very enjoyable, very quiet.

It seems that when there are more people in the room it becomes more like a silent encounter.]

You need a bigger place. Even if people are sitting silently they need a certain space, otherwise they create a crowded feeling.

Scientists say that even animals have a certain boundary around them. If you go near a monkey he will not pay any attention – up to a certain limit. For example, if you com closer than ten feet,

then immediately he will become attentive. Now you are crossing the territorial boundary. Now you are entering his space... you are trespassing. Then he will become inimical to you. If you are outside that territory, he is completely oblivious; whether you are there or not, it doesn't matter. Each animal has its own necessary space in which he can bloom and flower and be. Man has completely forgotten it.

But man also has a need to have a certain space around him. The world has become too crowded. And when in a room twenty persons are sitting, they may be silent but their vibrations are crowding, are overlapping, trespassing, disturbing each other. It is not only a question of being silent. Inside their minds much turmoil is going on, and they go on broadcasting their turmoil. It is not necessarily that they speak. Even without speaking, whatsoever is going on inside their minds is carried by vibrations. They go on transferring their thinking to others, and a certain tension arises. Everybody is trying to protect himself and is defensive.

A certain strained defensiveness continues, even when the other is not doing anything, not even saying, mm? When people are crowded, their stomachs become tense. They shrink... their body aura shrinks, because that is the only way to avoid people and contact.

Just look in crowded trains, a local train – so many people standing. Just watch people's faces... everybody will look like a closed thing. Even if a person is standing just by the side of someone else, even if the bodies are touching, they are not touching. The touch is not even human... no warmth.

But soon we will have a big place where people can have enough space around them, mm?

[A sannyasin says: In Arica they taught us a certain way of breathing which requires concentration, so I kept losing my natural rhythm of breathing, because the conditioning from Arica training was pretty heavy.

So I started concentrating on the breath going in and out here (indicating nostrils) and then it went better.]

That will be good – so remember it. Many Arica people will be here, and if they have been conditioned for a particular breathing, the breathing tends to be mechanical. So it is better just to concentrate on the tip of the nose where the air touches.

These are the two polarities: either you can concentrate on the beginning, or you can concentrate on the end. Both are the same. So if there is a problem concentrating on the hara and you feel that the breathing becomes unnatural, then drop that.

This is the difference between buddhist breathing and all other breathing. Buddha is absolutely in favour of spontaneous breathing. No effort should enter... not even a slight manipulation – because if you manipulate it, you have already become a doer. And the whole thing is to remain a witness. Once you become a doer you are no more a witness. The doer has already fallen from grace. The doer is Adam turned out of the garden of Eden. The witness is inside the garden, natural; he has not done anything.

[Osho went on to say that unlike any other structure inside the body, breathing is the only thing that can be voluntary or non-voluntary; it is just in between...]

So Yoga breathing is doing something – pranayama – a certain rhythm to be created. You can create a certain rhythm and it can be used for certain purposes. You can have better health if you can control your breathing, because by controlling your breathing, you start controlling your vital energy. By controlling your breathing, giving it a certain rhythm, you start controlling your body chemistry.

If you inhale more, deeply, long, and exhale fast, you will have a different proportion of oxygen and carbon dioxide. If you inhale sharply and exhale slowly, you will have a different proportion of oxygen and carbon dioxide. In fact you can create almost LSD-like states through breathing. That's why Krishnamurti is against it. He says it is the same – pranayama is the same as marijuana, because marijuana is changing your body chemistry.

If you can increase the quantity of carbon dioxide inside, you will lose consciousness. It will be alcoholic. If you can increase your quantity of oxygen in the blood you will become so throbbing with life that you will have a certain exhilarated state, an altered state of consciousness... ecstatic, almost mad.

Buddha has been from the very beginning against manipulation, because through manipulation you can change the chemistry. It is nothing spiritual. Whatsoever they have been doing in Arica is not spiritual; it is chemical – but this is an old yoga trick.

[Osho went on to describe how even just watching the breathing, subtle changes can start happening, so that it is an art to be learned – how to watch and yet not interfere – and that is what Vipassana is about. It is difficult not to manipulate because the ego wants to do something.

He said that he should remember to be aware of breathing at the nostrils so that the conditioned breathing would go....]

And when the breathing is perfectly natural, goes on its own, comes on its own, and you are just a watcher, a moment comes when you suddenly feel that it is not you who is breathing. You are not doing anything, so how can you say 'I am breathing'? You simply feel as if you are breathed .

That's what one sufi mystic, Mansoor, has said – 'I suddenly saw that God is breathing me!' And after that he declared 'I am God' – 'Ana-el-Haqq!' That became the crime, and he was murdered by mohammedans.

But his experience was perfectly true... right, because when the doer disappears, you are not breathing – you are breathed. 'That' is breathing you, or 'it' is breathing you. You are breathed through. You become just a vast space in which God breathes in and breathes out. And a total change happens. Whatsoever you call inhalation becomes the exhalation of God, and whatsoever you call exhalation becomes the inhalation of God. When God inhales, you exhale. When God exhales, you inhale.

There is a very old indian story of a man who went in search of God. He travelled all over the world. Hindus say that the whole world is the body of God, so somewhere there are bound to be feet, somewhere hands.

The man travelled and travelled, and by chance it came to pass that hc came just near God's nose. And in that moment, God was inhaling – so the man was inhaled... he disappeared in space. He became very afraid... what had happened? For a moment he could not believe where he was... completely stoned. And then God exhaled. He came out and he ran away, mm? (laughter)

Again he started searching. Then he came to a great seer and he said, 'I have been searching for my whole life. Where is God? I have travelled almost the whole world.' The sage said, 'Have you had any such experience?' The man said, 'Yes, I have come directly from one. For a single moment I disappeared into emptiness – as if somebody had inhaled me into somewhere. And then he exhaled and I ran away, because if he inhales again, who knows if I will come out of it or not?'

And the sage said, 'You have missed. That was the nose. You were so close. Now seek and search for that point again. You may not find it in the exact place because God is continuously moving. So now the nose may be somewhere else.'

But Vipassana is how one comes near the nose of God. It is the technique to find the nose of God. So simply watch, mm? And if some day you suddenly find that you are being inhaled, allow it... don't get scared. It is exactly as it is in the story. One is simply sucked into somewhere in the unknown, and thrown out again.

But that becomes a rebirth. Then [you are] gone and somebody else comes out.

CHAPTER 17

1 April 1976 pm in Chuang Tzu Auditorium

[A sannyasin said that she was feeling sad because she had separated from her man recently, and she found it difficult to stop thinking of him.]

Sadness can become a very very enriching experience. You have to work on it. It is easy to escape from your sadness – and all relationships ordinarily are escapes; one simply goes on avoiding it. And it is always there underneath... the current continues. Even in relationship it erupts many times. Then one tends to throw the responsibility on the other, but it is not the real thing. It is your loneliness, your own sadness. You have not settled with it yet, so it will erupt again and again.

You can escape in work. You can escape in some occupation, in relationship and society, this and that, in travelling, but it is not going to go that way, because it is part of your being.

Every man is born alone – in the world, but alone; comes through the parents, but alone. And every man dies alone, again moves out of the world alone. And between these two lonelinesses we go on deceiving and befooling ourselves. It is good to take courage and enter into this loneliness. Howsoever hard and difficult it may look in the beginning, it pays tremendously. Once you settle with it, once you start enjoying it, once you feel it not as sadness but as silence, once you understand that there is no way to escape, you relax.

Nothing can be done about it, go why not enjoy it? Why not go into it deeply and have a taste of it, see what it is? Why be unnecessarily afraid? If it is going to be there and it is a fact – existential, not accidental – then why not come to terms with it? Why not move into it and see what it is?

We are just standing on the periphery, and we go on trying to avoid it. From the very beginning we are prejudiced against it.

It comes by social circumstances. A child is born... he is continuously helpless. The whole childhood is a long helplessness. He has to depend for each and every thing, small things, on others – the mother for food, for clothing, for a bath. If he is feeling cold then he has to cry... somebody has to bring a blanket. He cannot do anything – so he learns that his happiness depends on others.

And it is natural to feel that way too, because whenever he is alone he is unhappy. If he has made his clothes wet, then he is Lying there in wet clothes and he cannot do anything. If a small pebble is next to his skin, he cannot even remove it. And for a small child, a small pebble feels like a hillock. His body and his skin is so delicate, so he suffers. He cannot do anything, he cannot even move, so he learns that his happiness depends on others. When they are there he is happy. When he feels he is alone he becomes panicky. And that is natural – a child is helpless.

The childhood goes but the conditioning remains. One day or other, one has to drop that conditioning. Now you are a grown-up; now you are no more a child. You can be on your own... now you can be happy alone. Just the conditioning has to be dropped. And this is the beauty of it – once you start being happy and alone, you become capable of relationship. Before that you are not capable of a relationship, because how can a person who cannot be happy alone, be happy in relationship? In the first place, happiness does not exist in him.

So I am not against relationship – I am all for it, but before you can relate, you have to be. And if you are miserable and you relate with someone, you are going to create more misery. The misery is bound to be multiplied; not only doubled but multiplied. He is miserable, you are also miserable. He cannot be alone, you cannot be alone, so you depend on each other. And whenever you depend on somebody, you can never forgive that man. He makes you dependent, he makes you feel helpless. He becomes powerful and dominates you.

So deep down, every lover is against, hates, the person he loves – because nobody can love slavery. You can love only freedom. But freedom is possible only when you are free to be happy, and when you can be happy absolutely alone. If there is nobody, then too you can enjoy, dance, sing. That becomes your very quality of being. Then you can relate... then your happiness relates. Your music relates... your singing and dancing relates. Of course you multiply your happiness. Whatsoever you have will be multiplied in relationship. If you have misery, misery will be multiplied. If you have happiness, happiness will be multiplied.

In relationship you will be reflected in millions of ways – but you will be reflected.

And one more thing – if you are unhappy, you will always make a relationship with an unhappy person. We tend to choose somebody with whom we feel a similarity of wave-length. A miserable person tends to find a miserable partner. And a miserable person can be chosen only by a miserable person. Even if you choose a person who is happy, he will not choose you unless you are happy. Why should he get into trouble? Who wants to get into hell?

So this is my suggestion, that before you start choosing a person, moving into a relationship, try to learn to be happy alone, otherwise you will choose a wrong person. And between two wrong persons a relationship is impossible. That is what is happening all over the world. People relate in search of happiness and just the opposite happens: more misery, more tears, more agony, more anguish.

So be here... start meditating. Whenever you feel sad, sit silently and allow sadness to come; don't try to escape from it. Make yourself as sad as you can. Don't avoid it – that's the one thing to remember. Cry, weep... have the whole taste of it. Cry to death... fall down on the earth... roll – and let it go by itself. Don't force it to go; it will go, because nobody can remain in a permanent mood.

When it goes you will be unburdened, absolutely unburdened, as if the whole gravitation has disappeared and you can fly, weightless. That is the moment to enter yourself. First bring sadness. The ordinary tendency is not to allow it, to find some ways and means so that you can look somewhere else – to go to the restaurant, to the swimming pool, meet friends, read a book or go to a movie, p!ay on the guitar – but do something, so that you can be engaged and you can put your attention somewhere else.

This is to be remembered – when you are feeling sad, don't lose the opportunity. Close the doors, sit down, and feel as sad as you can, as if the whole world is just a hell. Go deep into it... sink into it. Allow every sad thought to penetrate you, every sad emotion to stir you. And cry and weep and say things – say them loudly, there is nothing to worry about.

[She answers: I'm very inhibited around other people.]

Don't be worried. These other people are also in the same plight. And my sannyasins are not in any way... mm? They will understand – and even if they don't understand, why be worried about their misunderstanding?...

Mm mm, it is an excuse. Understand it and drop it.

So first live sadness for a few days, and the second thing to remember is, the moment that momentum of sadness goes, you will feel very calm, peaceful – as one feels after a storm. In that moment sit silently and enjoy the silence that is coming on its own. You have not brought it; you were bringing sadness. When sadness goes, in the wake, silence settles.

Listen to that silence. Close your eyes. Feel it... feel the very texture of it... the fragrance. And if you feel happy, sing, dance.

Continue these two things, and after two weeks tell me, mm? Everything will be good. Good.

[The Enlightenment Intensive group are present. A participant from says: it was the hardest group for me. I experienced a lot in my body, having to sit in one place for so long – and I went back to where that all came from.

When I was a boy I was brought up in an orphanage, and I had to go to church every day for eleven years. I sat there and was a good boy, but I was very rebellious.]

I understand, mm .... Childhood conditioning falls very deeply, and... church can create that.

Sitting itself is a great experience, and if you don't destroy this conditioning – it is just an accident – you will miss a beautiful, a very very beautiful experience of just sitting.

That's why in all the other groups you were feeling very very happy: they were all active, and you were moving and saying things and doing things, and much was going on. This group has brought you up against your conditioning. In fact this has been the most valuable. You enjoyed the others more, but that is not the ultimate value. This has been the most valuable. It has brought up something which exists as a barrier in your unconscious. It has hit hard exactly at the centre. Now you have to unlearn that conditioning.

Two things can be done. One is, the Primal group – that will be helpful. Once this conditioning is dropped and you can sit and enjoy without any rebelliousness, a new dimension will be opened into your being.

All meditations deep down are nothing but sitting. These other groups are all western. This group is not... it is basically Zen. This is what zazen is. Zazen simply means sitting, not doing anything.

You are allowed to do a little in this group – the asking of questions – even that is just because it is only a beginning Later on I am going to have another group, zazen. For three days, not even a question to distract you – just sitting looking at the wall. Nothing to do at all, not even a question, not even a query inside... just gazing at the wall. Nothing leads you deeper than that.

When the body is really in a sitting position, really with no tendency to movement, when the body is almost as if dead, the mind stops completely, because the mind can only move with the help of the body. They are not two; the mechanism is one. The body is the outer part of it, the mind is the inner part. You are psychosomatic – not body and mind; you are body/mind. If the body is completely still, absolutely still, the mind simply disappears. The mind cannot be – it needs a corresponding tense state in the body.

Bodhidharma sat for nine years just gazing at the wall. That was his whole meditation. When disciples came and asked what to do, he would say 'Just sit and gaze at the wall'. Many would disappear within hours – because what to do? Just sitting and gazing at the wall ! But those who remained, those who trusted, attained to the highest peaks that have been available to humanity. And on Bodhidharma's insight the whole zen tradition stands. There is nothing to do....

If you allow the body to sit and settle, and if the energy is unmoving, has become a pool, a silent pool, suddenly the mind disappears. The mind needs a corresponding body; movement in the body is movement in the mind, and no movement in the body is no movement in the mind.

So you will be missing unnecessarily, just because you were in an orphanage. That is just accidental. And it just happened that you were born in a christian country and you had to go to church and sit there; you were forced to sit – that too was an accident. And of course an orphan cannot be really rebellious. Inside he may boil, but on the outside he has to be obedient. So that boiling is still there... you are still heated up.

This has to be dropped, otherwise you will be able to enjoy active meditations, but you will never be able to enjoy inactive meditations. And active meditations can only lead you to the porch. You only reach inside the palace by inactive meditations. Activity can only be on the circumference – the centre is still, unmoving.

Primal will be good, mm? It will bring your childhood back, and you can be finished with it! And this is one thing to be understood: something from the childhood goes on continuing in the mind if it has not been completed. If you were rebellious there would have been no problem. You were obedient, and of course every obedient child has to face this problem, because on the surface he carries something, and inside he is against it. So a division is created, and that incomplete experience is continued.

In the Primal it will be brought back. You will have to relive it... you will have to pass through the whole misery again. But it is worth it, because once you pass through it and you do that which you always wanted to do when you were a child and never did, things will be completed, finished. Finished with the orphanage, finished with the church, finished with Christianity – finished with the past. So you do it.

And after the Primal I will give you the Bodhidharma meditation – to sit and just look at the wall.

It has been good. It was difficult, it was hard – because to break any conditioning is hard – but I am happy that you came against something which is a barrier. Now it can be broken. Good.

[Another group member says: I found the group really difficult. I've done marathons before and came out of them feeling really high, but in this group I became aware of how angry I am.]

This has to be understood. All the group therapies in the West are cathartic. You are allowed to act out; not only allowed – you are really forced to act out. So whatsoever is there, pent up, is released. One feels good, unburdened, but nothing basically changes. Again you will accumulate the same, because you remain the same. You just take the lid off the kettle so the vapour is released, the steam is released. For a time being the kettle becomes silent, but the lid is on again, because you cannot move in the world with the lid off. You will be too vulnerable, and it will be very difficult to live.

So in the group you take the lid off – you feel good. Out of the group you again act, start behaving in the old way, the steam again gathers. That's why there are many people who have become almost addicts for groups. They live from one encounter group to another, from one marathon to another – as if life is just meant to go from one group to another. And just in between they feel sad. It is as it groups become an alternative life. That is dangerous because groups are therapy, therapeutic, and they should not become a style of life.

You can release things a thousand and one times, but if the basic pattern doesn't change, you will accumulate again. There is nothing wrong in releasing it – it is good, but there is nothing permanent about it.

Eastern methods are totally different. They are not cathartic. On the contrary, they bring you up against your pattern. They are not worried much about the pent-up energy. They are concerned about the pattern, the inner mechanisms that create the energy, repress it, and make you angry, sad, depressed, neurotic. The pattern has to be broken. To release the energy is very simple... to break the pattern is difficult; it is hard work.

So it is good that you came against the pattern. Now try to do something to change the pattern. I will suggest you do three things. One is: every day for fifteen minutes, any time that you feel good,

choose a time and close the room and become angry – but don't release it. Go on forcing it... go almost crazy with anger, but don't release it, no expression... not even a pillow to hit. Repress it in every way – do you follow me? It is just the exact opposite of catharsis.

If you feel tension arising in the stomach as if something is going to explode, pull the stomach in; make it as tense as you can. If you feel the shoulders are becoming tense, make them more tense. Let the whole body be as tense as possible... as if almost on a volcano – boiling within and with no release. That is the point to remember – no release, no expression. Don't scream, otherwise the stomach will be released. Don't hit anything, otherwise the shoulders will be released and relaxed.

For fifteen minutes get heated up, as if one is at one hundred degrees. For fifteen minutes work to a climax. Put on an alarm and when the alarm goes, try the hardest you can. And as the alarm stops, sit silently, close your eyes and just watch what is happening. Relax the body, mm?

This heating of the system will force your patterns to melt. So do this for two weeks...

This is the first thing, and the second thing I suggest is that you take Rolfing. This will dissolve the innermost part of your pattern, and Rolfing will dissolve the outer part of the musculature.

[Another participant says: I experienced a very deep thing in the group. There was a kind of a tension below my stomach on the second day, and on the third day I started to cry as I never have before, with my mouth wide open... there was no anger or sadness in it. Then I started feeling like a baby, and wanted to find my mother.

He adds that he felt the centre above the navel.]

Very good... excellent. This is really good... symbolic and meaningful....

So continue sitting for at least one hour every day... just sitting facing the wall with half-closed eyes, just looking at the tip of the nose.

You will notice by and by that the centre you felt above the navel will slip downwards... it has to go below the navel. If it slips down, just go on watching – you need not do anything. When it comes below the navel, come and tell me. Then it will be at the hara – just two inches below the navel.

This is going to settle many things for you. It has been a good experience.

[Another group participant says: I've realised that the desire, the very wanting, is the barrier.]

It is... the very desire is the barrier. The desire to be desireless is the barrier. If you go on desiring you will get more and more frustrated, unnecessarily. You sow the seeds. So just don't desire.

If you can simply sit without any desiring, without asking for anything, it is tremendously beautiful. The desire makes everything ugly. Everything happens when the desire is not there, because when the desire is not there, you are not there. You are the desire. Through desires you cling. Through desires you remain.

Desire is a projection of the ego, so when you cut out the desires, the ego drops. When the meditator is gone, meditation comes in. When the seeker is not, then God seeks you.

So it is good that you have understood that desire creates the problem and becomes the barrier. Remember this, because once you understand that desire creates the barrier and the trouble, the mind creates a new desire – the desire to be desireless. Beware of that. Just understand that the desire creates the trouble. This very understanding will become the dropping of the desire. You will not create a new desire for desirelessness... otherwise that desire is again the same. Only the name has changed, but the disease continues.

Just looking into the desire one understands. One says, 'Right, so this is what is causing the whole trouble.' Stop there. Don't say, 'Now I will not desire,' because again the desire will come. Just that is enough – 'I have understood'. A full stop. In that very understanding desire burns out, is reduced to ashes and disappears. And you are left without a trace.

Good... this group has been very good.

CHAPTER 18

2 April 1976 pm in Chuang Tzu Auditorium

[A sannyasin says she is afraid of leaving for the West.]

Don't be afraid of such things.

It is always difficult to leave the ones you love, but it becomes difficult because when we are with them we don't love them. If you really love them, feel for them, care for them – and you will be there for three, four months – you can leave them without any fear. And they will not feel hurt. This is one of the things to be understood.

The fear arises because we don't know how to love; otherwise four months is a long enough time. Even a single moment of love can become an eternity. Just a loving look... just a deep intimate touch. Then there is no fear. One has loved and one can depart very easily.

The problem arises because when we are together we don't know how to love, what to do. And then comes the moment of departure. You feel that you couldn't love while you were together and now you are leaving. The same problem arises when a loved one dies. You cry and weep and feel very much depressed. The basic depression is not because death has occurred. The basic depression is this – that you could not love while the person was alive, and now there is no opportunity; the person is gone. There is no way to show your love, to say goodbye even. And there were millions of opportunities and you went on missing them. Now one regrets the whole wastage.

While the opportunity was there, you missed it. When now there is no opportunity, sadness is bound to descend on you. One feels tremendously frustrated... against a wall, and there is no door. You cannot even say, 'I am sorry that I didn't love you'; now there will be no response.

There were millions of opportunities when you could have been in love, but you were angry; when you could have cared but you didn't; when you could have been deeply intimate, but you remained far away, haughty, egoistic, fighting. When love could have bloomed, you missed.

This is my observation, that if two persons have loved each other really, and one dies, the other can say goodbye in total contentment. There is no regret; one feels fulfilled. That is what is meant when it is said that love is not destroyed by death; even death cannot destroy it. If it is there, even death cannot destroy it, and if love is not there, then even life cannot help it.

Life is ended by death... love transcends.

So this fear is always there, mm? But rather than wasting energy in fear, use that energy in loving. And always remember that whenever you are with a person this may be the last time. Don't waste it on trivia; don't create small troubles and conflicts that don't matter. When death is coming, nothing else matters. Somebody does something, says something, and you get angry. Just think of death... just think of this man dying or you dying, and of what significance what he has said will be. And he may not have meant it that way at all; it may just be your interpretation. Out of a hundred cases, ninety-nine percent are one's own interpretation.

And remember, whenever you are with a person he is not the old person at all, because everything goes on changing. You cannot step twice in the same river, and you cannot meet the same person twice. You will go and you will see your mother and father, brothers, sisters, friends, but they must have changed. Nothing remains the same. You have changed, you are not going the same, and you will not find them the same. And if these two things are remembered, love flowers between these two.

Always meet a person as if this is the first time that you are meeting. And always meet a person as if this is the last time you will be meeting – and this is how it is. Then this small moment of meeting can become a tremendous fulfillment.

.... And I am coming with you. Come back soon.

[A sannyasin says: I have been spending some time hoping a relationship would happen, but then I think I gave that up... and I'm very happy now.]

Just be happy. A relationship is not as important as your being happy. And if you are happy, who bothers about a relationship?

A relationship is not creative; it is a multiplier. It never creates anything in the first place. It is like a mirror: if there is something to be reflected, the mirror reflects. If there is nothing to reflect, the mirror cannot create anything; it is passive. So always remember to be happy, enjoying, and if something comes by the way.... And it is going to come because a happy person cannot live alone.

That's why I go on gathering so many people from far-away lands (chuckling). It is impossible to live alone. A happy person has to share. But he has to wait a little because a happy person attracts only another happy person.

If you are unhappy, you will attract many people because they are also unhappy and something fits. There is a messiah, a therapist, in everybody. So when you are in misery somebody comes and sympathises. He feels very good, high. Somebody is in misery and he is the one to help; he feels very egoistic.

So that's how people become interested in each other. Somebody is in pain, somebody is in suffering; that person will attract many sympathisers, lovers, friends. They will be of many sorts. One, they may be sadists who are interested in others being miserable. A great majority of sadists exists in the world! Or they may be just on their ego-trips. Any unhappy person helps them to feel happy, comparatively, relatively, so they always like unhappy people around them. That is the only way they know.

Thirdly, sympathy is not love, and if somebody is sympathetic towards you, beware! It is not love. And the sympathy can remain only if you remain in misery. Once you become happy, the sympathy will disappear, because sympathy cannot go up-hill. It is just like water going down-hill. It goes towards people who are more unhappy than you; it never rises, cannot rise. It has no pumping system in it. It cannot move towards a higher person than you.

So never ask for sympathy, because that is corrupting to you and to the other also. And if you become settled with sympathy and you start thinking that this is love, you have settled with something like a false coin. It just gives one the feeling of love; it is not love.

True love is not sympathetic. True love is empathetic. It is empathy, not sympathy. Sympathy means 'You are miserable, and I would like to help you. I remain outside. I give you my hand. I am not affected by you. In fact deep down I enjoy it. I relish it that one person is giving me the opportunity to feel so high'. This is violent.

Empathy is totally different. Empathy means !I feel just as you are feeling. If you are miserable, I feel your misery. It touches me... it affects me. Not as an outsider but as if I am part of your being'.

Love is empathy... it is not sympathy at all.

So remember this and resist the temptation to ask for sympathy. That temptation is there, because when one feels that love is not happening, one starts settling for less. One starts moving around in sadness and asking for sympathy in subtle ways. Never ask that. That is the greatest degradation that can happen to a human being. Never do that. Be happy.

It will take a little time for the love to happen, because lovers are sadists, themselves miserable and trying to prove that they are messiahs, helpers, solving other people's miseries. But if you are happy, you will attract somebody who is not in all these neurotic trips; who is simply happy and would like to share with you.

And this is the beauty of it: if you are happy and a relationship happens, you feel good, you share, but you are not dependent on it. You don't become a slave, you don't become addicted to it, because you can be happy without it.

A good relationship is a sharing; there is no dependence. Both partners remain totally free and independent. Nobody possesses – there is no need. It is a free gift... I have so much, so I give it to you. There is no need – I can be alone and perfectly happy.

When two persons are in love and both can be alone and happy, then tremendously beautiful love happens, because they are not hindering each other in any way in their growth. They remain completely free.

Have you read Kahlil Gibran's 'The Prophet'?

A woman asks that Almustafa say something to them about marriage. Almustafa says: '... And stand together yet not too near together: For the pillars of the temple stand apart, And the oak tree and the cypress grow not in each other's shadow.'

Love, but remain independent; love remains separate. Never lose your inner space. Always retain your being – like pillars of a temple supporting the same roof of love, the same temple of love, but still independent, far apart. Never come too close to a person. Intimacy is not closeness. Intimacy is a totally different dimension. It has nothing to do with physical closeness.

Too close, and you start hindering the growth of the other. One starts possessing the other, is afraid of losing the other, is addicted. Now the need is more important than anything else. When love becomes a need, a necessity, then love becomes ugly. When love is simply a luxury, then it is beautiful. When I say luxury, I mean you can be without it; there is necessity for it. You can enjoy it but it is just a luxury.

[To another sannyasin, too happy to speak, Osho says:]

Go higher and higher and higher. There is no limit to it, so never be satisfied. Whatsoever you have, always be happy with it, but always remember that more is possible. That is the point where being and becoming meet. And growth needs both the wings of being and becoming.

There are people who become too satisfied with their being. They lose growth. They become complacent... they lose tone. They simply become placid... no movement, no dynamism. They don't know what 'divine discontent' is. So remember this.

Then there are people who are too much engaged in becoming. They lose all consciousness of being. They become ambitious. They are always discontent. They don't know what divine content is.

Real growth is possible when you are divinely contented and divinely discontented together. You are happy, whatsoever you have got, you are grateful, whatsoever you have got, but you know much more is possible, and you go on praying for it. You are happy... you go on being thankful for it. Whatsoever has happened, has happened without your earning it. It is a gift, a grace, so one is never complaining. One is not saying, 'I don't have what I need.' And more is always available. One feels thankful. With the past one is completely satisfied. With the present one feels absolutely thankful and grateful... but one is not dead.

In this contentment and thankfulness, there is a prayer that much more is possible. Tomorrow is coming... the future is coming. One remains excited. This contentment does not make one dull, rather it makes one more alive, because one becomes more aware of many more possibilities. One remains throbbing. The centre remains contented, and the circumference remains throbbing and waiting for the guest to knock at the door, because more is possible.

This I call the meeting of being and becoming. At the same time, in the same moment, one is tremendously contented, and one is also tremendously discontented. This is the dynamism of life, the dialectics.

In the East, people became too much concerned with being. They lost becoming. The East became almost a dead world... nowhere to go, nothing to do, as if the past became all, future disappeared. The West has become too concerned with becoming. The past is meaningless... even the present is meaningless. Present is also just a passage for the future. Herenow doesn't exist. It has to be used as a means for some other end in the future. And when you reach the future, that will also become the present. Then again you hurry up.

Everybody is going. Nobody knows where they are going, for what they are going. Everybody has to become somebody. So the East became dead, and the West is becoming mad. Being alone makes one dead... becoming alone makes one mad. And there is a subtle balance between the two.

When you are neither dead nor mad, you are alive, tremendously happy, tremendously contented, and yet waiting for the unknown... always waiting, hopeful. Much is going to happen – so much has already happened. And every time something has happened, it has opened another door. These two things have to be remembered, mm?

And this I call the meeting of East and West – the meeting of being and becoming.

[Another sannyasin says: Things are going well, but at the same time I'm coming across a deep fear.

During the lecture a few days ago I could just feel an emptiness inside....]

Emptiness... mm mm. You are interpreting it wrongly. This happens many times because the experience is below the mind. It is not exactly of the mind, because whenever you feel emptiness, the mind is not there. If the mind is there you cannot feel empty. For moments the mind disappears. Listening to me, just looking at me, many moments will come when you are really deeply looking towards me, and there will be glimpses when the mind will disappear. And suddenly a yawning emptiness....

Now that emptiness in itself has nothing like fear in it, nothing. In fact once you start diving deep into it, you will see that it is tremendously beautiful. But this happens only as a moment, a glimpse, a breakthrough. Just a door opens and closes and again the mind is back. And immediately the mind starts interpreting and becomes afraid .

Mind becomes afraid because the mind looks at this death, this emptiness, as its own death. And it is in a way. It is not your death, but it is your mind's death. The mind is always uneasy with something it cannot tackle, it cannot manage. Now something happens and the mind disappears, and when the mind comes back, that thing is gone. The mind feels very impotent. It wants to understand and it cannot, because it cannot encounter it; it is impossible. So the mind becomes afraid – not you. And the mind makes you afraid about fear.

So from tomorrow, do one thing: don't listen to the mind; rather, when those moments of emptiness come, enjoy them and see. If you enjoy them they will be longer; the interval will be bigger. When those moments come, close your eyes and relish them... take a deep interest in them. Something which is not of the mind is happening – and this is what meditation is all about.

I go on speaking every day just to create a situation of . meditation for you. Listening to me, by and by just listening to my sound, the mind will disappear. This is just an indirect way to help you to get out of the mind.

So when this happens again, enjoy it so it will be there longer. You will create a base by your enjoying it; you will help it to remain there a little longer, to linger a little longer. Your welcome will help the guest to be with you a little longer.

And when the mind comes back and starts interpreting, simply say to the mind, 'Don't be stupid – this is none of your business. You were not there, so you don't know, so please keep quiet'. Start talking to your mind as if it is a separate person. It is. It is a mechanism. Give it a name, talk to it, so a separation grows. By and by you will start functioning completely separately.

It is just as if you are driving a car. Everything goes well... the engine is humming, the road is beautiful, the scenery is lovely. If the driver of the car is really in tune with his car, he feels one with it. Your hand and your wheel are not separate. An identity comes. Just a slight movement of your hand and the car moves with you. Just a slight pressure of your feet and the car accelerates its speed. Everything goes with you.

The feeling as if you are one with it arises. That's why it is very difficult to sell a car if you love it; one becomes emotional. I have seen people crying when they have sold their car... tears coming to their eyes. What has happened with the mechanism? They have started to love it. They became part of it and the car became part of them.

With a car you are sometimes in it, sometimes out of it, sometimes driving, sometimes not driving, so your separate identity remains. But with the mind it is totally different. You have been driving it since your birth, and till your death you are going to be inside the car as far as your mind is concerned. So you have never known yourself separate from it – that's how it has become too much of an association. Now these are moments when you are getting out of the car... the mind becomes afraid.

So tomorrow when it happens, just enjoy it. Remember that the mind is separate from you. You are the consciousness. Mind is just a storing system, a computer, a bio-computer. It knows only that which has been fed into it; it knows nothing else. And it cannot know emptiness, because emptiness cannot be fed into it. Something can be fed; nothing cannot be fed into it. Nothing will be just a gap. Nothing will be nothing.

Just for one month try this – then tell me. It will disappear. There is no need to worry.

[Another sannyasin says: I can't be involved in these superstructures of activity and fee!ing which I create. How can I succumb to this nothingness? I keep fighting it.]

Don't fight it... don't fight it – because if you fight it you will be missing something tremendously valuable. Nothingness is the greatest thing there is. Everything comes out of nothingness and goes back into it.

In the East we have defined nothingness as God. All comes out of nothingness. So whenever something great is going to happen to you, some transformation, first you will have to pass through nothingness. Nothingness is very creative.

But it is difficult, arduous, mm? because the whole pattern of the mind becomes afraid and it starts fighting. Don't fight – there is no need. Just accept it, and once you accept, the problem will disappear. And you will be able to relate to people, you will be able to act, do things, feel, but on a higher altitude than ever. This nothingness will give you a new vision.

If you fight with it, you will again fall back to the old pattern. These groups are to destructure you. Everybody is potentially infinite – the structure makes one limited. I don't mean that you can live without a structure. You have a structure but it moves. It has no fixity about it, it isn't rigid. People who live through emptiness, they also have to live through structures because to live means to have a structure.

But just look. You have a cement concrete house... you can also have a tent. Both are houses in a way, but the tent belongs to the vagabond, who is fluid. Today he is here, tomorrow he is gone somewhere else, and he can take his tent with him, within minutes. But you cannot take a concrete structure with you that way. Sometimes the vagabond will fix his tent by the side of the river... sometimes on a hillock... sometimes in a desert. The tent does not resist. It has no prejudices, no likings and dislikings. Wherever you nail it, it is ready. Within minutes it is ready for you to sleep in. But you are not in a bondage.

So you can have two types of structures in you. You can have a cement concrete structure. That is what is meant by a square person. He has a cement concrete structure – orthodox, conventional, traditional. He lives in a stone cave. You cannot take it anywhere. You will have to live in it – and there. In fact the cave does not serve you – you you have to serve the cave, and you are not free to go anywhere; you are confined to the cave. But an owner of a tent is in a totally different dimension. He is not confined by the tent; he can take it anywhere.

In the eastern languages, particularly in the mid-eastern languages – arabic, urdu, hindustani – we have a word for a vagabond... very beautiful. The word is 'khanabdast'. It means 'one whose house is on his shoulders'. It is very beautiful – one whose house is on his shoulders. The house moves with him... he is totally free.

So first the structure, the old structure, the square structure, has to be de-structured. Then a new structure has to be built – more flexible, more suitable for you – which gives you freedom, which allows you to do your thing. And you are not to adjust to the structure; the structure adjusts to you. This is the whole revolution. This is what I am doing here – taking away the fixed structures. It is a painful process, difficult, but if you are courageous it can be done.

That's what has happened in these two groups, mm? You are feeling loose, unhooked.

[She answers: I don't know what to do now.]

So just leave it, and we will create a new structure, mm? This is just half the process, the negative part of it, mm? Then a liquid structure will come... that liquid structure is what sannyas is. You have a tent-like house. The house is on your shoulders, so wherever you go it is with you there.

So don't be afraid and don't fight nothingness, because nothingness is just a passage from the old structure to the new structure. It is as if you are changing houses and you are just on the middle

of the road. The old is gone and the new has not yet arrived. All the furniture is in the truck... and you are just standing on the road, and you are asking for the address of the new house. That is the situation when one feels very much afraid, at a loss; one cannot figure out what is happening, mm? Don't be worried.

Do a few more groups, some positive groups, so you will feel a structure arising.

[Another sannyasin says: I feel my body's been changing a lot – just moving in different ways. And I've been follow-ing inside my body. I'm afraid that I'm going to fall back into my old ways, and that my mind is going to take my body back.]

Mm mm... don't be afraid. It's very good. Whenever a real change happens in the mind, the body is immediately affected. If it is a real change, you will always feel something deep down in the body also changing. And whenever something in the body is changing, there is no need to be afraid that the mind will take possession of you again; it is not easy. If only the mind changes and the body has not heard about it, then the mind can take possession very easily, because it remains on the surface. The body is where your roots are.

The body is where you are rooted in the earth, and mind is just like branches in the sky – lovely to look at, but everything depends on the roots which are deep in the darkness of the earth. They don't exhibit themselves; they don't show. If you just move around you will see the branches and flowers, but you will never become aware of the roots.

So if only the branches are changing and the roots have not been affected, that change is not going to last long. But if the roots are affected, then this change is going to last, and the process cannot be reversed easily. So don't be worried. Give more and more attention and feeling to the phenomenon which is happening to the body.

You are feeling inside the body – this is very beautiful. There are millions of people, almost the majority, who do not know any sense of the body. They have completely forgotten that they are in the body... they are just ghost-like.

[He replies: It s an entirely new sensation for me.]

Yes, it is a new sensation because humanity has been completely cut from the roots.

The body has been suppressed for millennia, and the mind has been given the idea that it is the master; that mind is all and the body is nothing but a servant... is in fact something condemnatory, is something like a sin.

One feels embarrassed that one has a body. That's why people are afraid of being naked, because once you are naked, you are more of a body than a mind. Clothes give you a feeling that the body doesn't exist – just the face, the head, the eyes. That is the whole mechanism of the mind located there. So when they are naked, people suddenly feel that they are bodies – and that doesn't feel good.

Remain inside the body because that is the reality. Feel more and more... allow the body to have all the sensitivity it can have. Regain it, reclaim it, and allow the body more changes so that you can

feel its being. For example, sometimes close your eyes and lie down on the earth... feel the earth with the body. Don't think about it, feel it.

Go into the river and lie down in the water, in the sand. Just lie in the sun. Feel more... be sensuous. When you eat bread, first feel it with your hand... put it on your cheek and feel it... smell it. First let it be known by the body. Then taste it... close your eyes and let the taste spread all over. And don't be in a hurry; don't simply go on stuffing. Enjoy it... chew it well – because this bread is going to become your body. Don't miss this opportunity. This bread is your potential body. So receive it, welcome it, and you will have a totally different body within a few months.

If you eat with a different mind, a different attitude; drink water with a different attitude, and remember always to be more sensuous, sensitive, soon you will see that the body has been dead in many parts. You become alive, as if you were a lion sleeping and now the lion is coming back... spreading its legs, stretching its body. You will find that same sensation of arising life. It is almost a resurrection.

So for a few days get more and more into it... and don't be afraid; it's very good.

[A sannyasin says: Everyone has such positive experiences... I feel like coming closer to you but I feel so far away...

Actually I think I like my negativity.]

So it is perfectly good, if you like it. You are a buddhist! (laughter) People have reached through negativity also... so you will reach via negativa, mm? Negativity is also a path. A few people go through the positive, a few people go through the negative; both are paths. So don't be worried – I will take you through the negative.

You will have to reduce the weight a little (she is plump) because it is very narrow (laughter)...

And everything is going so well... and you are looking so good, and (a chuckle) so close to me. And don't be worried... I like you very much!

[A sannyasin says: Today I am different and today is different from tomorrow... I don't know where I am.

There is no need to know where you are. You are the process .

[The sannyasin replies: Yes, but I'm afraid – I feel like the mind is leaving the body.]

Very good... allow it. Let it go, and when it is gone, then you will know for the first time who you are.

The mind is like a disease. It is a constant feverish state, a turmoil, a chaos. When it is gone you will feel so silent, and you will come in contact for the first time with your being. The mind is the barrier.

So don't cling to it. Feel happy and let it go. Say goodbye... and never see you again! (much laughter)

[A sannyasin says: I'm speechless at the moment, yet I feel so much is moving. I don't know if you can see ?]

It is good... let it move. One should be afraid of life becoming static. One should be happy and grateful that so much has happened. When nothing is happening then one should feel a little worried, mm? If so much is happening then it is perfectly beautiful – and if you accept it, more will be happening.

One has to learn the confidence, the trust in life, in change, in movement. Ordinarily the mind is very orthodox... it doesn't want to change. The mind is a Tory (laughter). It wants to cling to the old because that seems to be the more convenient. The mind would like to die if it is convenient, if it is more convenient than life. Mind chooses convenience. A comfortable death is better than an uncomfortable life. And because of the mind, whenever there is change you start feeling uncomfortable. It is the mind which says it is uncomfortable.

In fact one should be happy, because change is life. And if you can change moment to moment and you are always new and never old, you have defeated death. Then you have attained to eternal youth. This is what I call virginity... you have become virgin, and nothing can corrupt you. If you become addicted to the past, you are corrupted. So change, and always remain open for more change. Never close your doors and windows. Let all sorts of winds blow. Even if the house goes with them, let them blow.

You will get a bigger house... the very sky will become your roof. So never be afraid of change. This is what I call a radical being, a revolutionary being or a religious being. Mind wants to repeat the same old rotten.... It is like a gramophone record. It goes on repeating the same song again and again and again.

Always do something new, so something new becomes possible. Or always be something new, because when you are new you attract new things towards you. So perfectly good, mm? You should be grateful – and much more is going to happen, so get ready!

[A sannyasin says: I keep having this feeling that I am really ugly. I call it my 'warty witch syndrome'. And I'm hypnotising my friends and people that I'm meeting here, that it's not much fun looking at me.]

But who told you that witches are not beautiful? (laughter) I have come across many witches who are very beautiful.

... beautiful witches! Ponder over it! And go on spreading this; this is a very good idea – telling people 'Don't look at me; it is not much fun'. They will look more! (laughter) That's how their minds work – you have found a clue.

The mind goes on creating unnecessary problems. But that is the whole function of the mind – to create baseless problems. And once it creates them, you are caught, and you try to solve them. Don't try to solve them. Simply see the baselessness in it. The very irrelevance has to be seen, that's all. If you start doing something, then you have accepted the problem. Just see the irrelevance of it.

Every face is beautiful. Every face is differently beautiful. Every face is a separate face, and every face is unique. In fact there is no comparison and no possibility of any comparison. If you accept, you will become beautiful. Through acceptance, beauty happens. If you yourself deny and reject, then you will become crippled and ugly. Now there is a vicious circle.

First you reject; you don't accept – then you become ugly. Then others will start feeling the ugliness, and you will say 'Right, so that's true. I was thinking on the right lines'. So you reject more. This is how the mind goes on fulfilling itself. And all its prophecies are bound to be fulfilled once you miss the first step. The first step is that you are you.

There is no criterion of beauty. In fact for almost five thousand years philosophers have been trying to define beauty. And they have not been able to, because there is no criterion. One person is beautiful to someone and to another he is not. Even the most beautiful woman may be just horrible to someone. It is an absolutely personal choice.

So there is no criterion... and the criterion changes like fashions in clothes. For example in India, if a woman has not very big breasts and big buttocks, she is not beautiful. Now in the West, buttocks are almost disappearing; breasts are also getting smaller and smaller. A different concept of beauty is arising.

And whatsoever the concept, the body fulfills it. This is something to be understood. When in a country the concept is that big breasts are beautiful, women produce big breasts. Just look tomorrow at indian women. Look at their buttocks – they have big buttocks, because for centuries it has been the idea that a beautiful woman has to have big buttocks. If you read indian novels, ancient stories, always big buttocks are described, but in no western novel are buttocks described. In fact the woman is not described from the back at all.

Ordinarily people say that novels, poetry, literature, reflect society. But it works the opposite way also. Novels, poetry, literature, create society also. Once you have a certain idea that gets into people's minds, it works.

There is no criterion of who is beautiful and who is not. It is a personal liking, in fact a whim. But if you don't accept yourself, in the first place you are creating a situation in which nobody can accept you. Because if you don't accept, you won't allow anybody to accept you.

You will create all sorts of disturbances, troubles for him, because he is going against your idea. If somebody falls in love with you, you will destroy that love, because you will say 'How can you fall in love with an ugly witch?' Or you will think this man has a very funny idea of beauty. If you don't love yourself, then nobody can love you. So first, everybody has to fall in love with himself.

Jesus says 'Love God. Love your neighbour like yourself'. That is the basic thing. If you love yourself then you can love your neighbour and then you can love your God. But the basic commandment is: Love yourself.

If you love yourself, if you are happy with yourself, you will attract many people. A woman who loves herself must be beautiful, has to be beautiful. She creates beauty out of her love for herself. She becomes a grace, a dignity.

So just drop this rubbish, mm? Try. Good.

[A sannyasin says: I have been practising staring at myself in the mirror which I like immensely. But could you tell me about the blackouts I get sometimes when I'm doing it?]

Mind has a mechanism so that it cannot stay focussed for a long time. If you try to focus it, first it will try to move. If you don't allow it to, then there will be a blackout. The mind is simply saying that it cannot take any stimuli in now. So if you focus on anything, there are bound to be intervals of blackouts when everything will disappear.

But this is very good, because in those moments when the mind is so tired that it cannot function in the normal way, it simply stops. In those stopped moments, you are un-mindful, no-mindful, and those moments can become great insights. When the mind is not functioning and you are, you touch your being. So all these methods are just to use the mind mechanism. The mind cannot be continuously in one focussed concentration. It tends to change... it wants novelty.

If you go on staring at your face for a long time, the mind is bored. It says 'Either you change the stimulus, or I am going to drop. I am not going to take it any more'. And you insist, so the mind simply drops. But that's very beautiful. Enjoy that moment... it is very beautiful.

[The (Tathata) group was very beautiful, but now I feel like a lot of people. I feel I am not just one person, you know, and it's very confusing.]

It is a good insight – that you feel that you are many people. Everybody is many! Everybody needs to be one but is not. Everybody thinks that one is one, but one is not; that is illusory. That is just lack of insight. You have not looked into yourself, so you go on believing that you are one; otherwise you are a crowd. And you don't have one mind. You have a poly-psychic phenomenon, many minds. Not only different, but contradictory, and diametrically opposite too.

At first, to know this will be very confusing, because to feel that one is many, one feels that one is almost on the verge of going mad! How is one going to manage? – so many people inside and all running in every direction possible; nobody listening to anybody else... just like a marketplace. And there seems to be no director, no single voice. One feels confused. But it is good that you understand it – that there is no one person in you. Now this is the beginning of creating the one.

Once you understand that 'I am many', the one has already been born. Who is understanding this – that 'I am many'? This understanding cannot be one member of this crowd. This understanding is standing far back, looking at the crowd. First you become. aware of the crowd and then by and by you will become aware of this one who has become aware. Then you become aware of this awareness. And then you attain to one.

In the gap there will be a little confusion. Don't be worried about that, mm? And don't lose this understanding and insight. Good.

CHAPTER 19

3 April 1976 pm in Chuang Tzu Auditorium

[A couple returning to the West. The man had recently had hepatitis and was feeling apprehensive about trying to cope with the weakness it had left him with.]

For a few weeks, just go and rest... don't do anything, mm? Sometimes weakness of the body can be used in very very creative ways.

[Osho went on to say that usually people abuse and waste their health and times of high energy, because they don't know how to use it...]

... they become accidental, and they start drifting. That's why young people become drifters. That's why whenever a society is very healthy, rich, rooted, affluent, the young generation starts drifting. It has been happening in the past... it is happening today. It has always been so. If the society is poor, not healthy, not rich, and bread and butter is a great struggle, then the youth never drifts. Hippies never happen in a poor country. They cannot happen because a poor country cannot afford them.

The same that happens to a society, happens to an individual. When you are healthy you start indulging – you lose all direction. The very health gives you a sort of dizziness. The very vitality which could have been very very creative, may have given you a new birth, a new being, becomes a wastage.

So this is my observation: that whenever people are ill, confined to bed, and they don't have any energy to do any nonsense, any nuisance, and they cannot indulge, these moments can be used. These moments can become very meditative. So I will suggest to you to use this opportunity... and everything is an opportunity.

Even a misfortune is an opportunity. It depends always on you how you use it. A great blessing can become a curse, and a curse can be transformed into a great blessing. A blessing as such is not a blessing; a curse as such is not a curse. It depends on how you make use of it.

So go back home and move to some resort and for six, eight weeks, simply rest. And when I say simply rest, I mean just rest. Don't do anything; not even reading, writing, talking. Just rest in bed and curl up like a small child... as if you are again in the womb... you have become very very small, and the warmth of the womb surrounds you.

(to his woman) And you be his mother for these eight weeks. Forget all about being a beloved, a girlfriend... just he a mother. Because whenever somebody is ill, he is not in need of a lover; he is in need of a mother. A totally different quality of love he needs. A love that doesn't demand... a love that simply gives... a love that is unconditional. A love which is not a passion but a compassion. A love which is simply a warmth around him. So become a womb around him for this time. Don't make any demands – even for him to talk. And that will be a great experience for you also. Just take care of him.

Love is caring. Much is being missed in the West particularly, because love has become almost just passion, excitement, thrill, a kick. That too is part of love, but not the heart of it. A very superficial part of it. Good... sometimes one needs excitement also, but it is just like salt in the food – not the food itself.

Care is a real ingredient... the very element of love. So just take care of him and let him relapse back. That will be a great meditation for him... he will come out of it totally new.

(to the man) So this bodily illness can be used. And hepatitis in a way cleanses the stomach. After it you are almost in a condition of someone who has had a long fast. So don't take it as an illness, rather take it as a long fast. That's what a long fast does – it cleanses the whole intestinal system. One feels weak, but one feels clean also; one feels purified, delicate, vulnerable. But if you look deep down, you will feel a certain clarity, calmness.

(to the woman) These few weeks will be a meditation for you also, because to love somebody without demanding is a great lesson, a great experience. Once you learn you never forget. Then you never demand, because so much love comes without asking. And the moment you ask, it becomes ugly. When it comes without asking, it simply transpires; nobody is doing. It simply happens between two persons who are non-demanding, non-possessive... who are simply together, caring about each other.

That very mood of care allows love to descend like a dove.

So for these weeks, simply be a mother. For a woman there is no greater meditation than to be a mother. Hence I call my sannyasins 'ma'; that means 'mother'. There is no greater meditation than that. A woman finds fulfillment in being a mother.

And when I say that, I don't mean that simply by giving birth to a child you can become a mother – no. That is very very physical. It is not necessary that you become a mother; you may not. Producing a child is biological. Becoming a mother is spiritual... it is a different dimension.

So there are so many women who give birth to children, but rarely you find a mother. If you become a mother, then there is no need to become a saint. You are already a saint.

I am coming with you and I will be watching continuously, mm ?

[A sannyasin asks: I want to be assured whether my girlfriend's and my energies are good for each other, or whether it's just more karmic projections to work out.]

Mm mm... you ask a wrong question. There's no assurance possible. One has to learn by trial and error. One never knows, because you are constantly changing. You are not an unchanging entity, so I cannot say that this woman will fit with you. This moment you may fit; next moment you may change. The moment changes, so the next moment you may not fit. Then you will throw the responsibility on me. And if you separate, you will feel guilty that you didn't listen to me.

So never ask about the future. Let the future remain always in the mist. It should not be made clear. It should always remain insecure. If it becomes secure, it is no more the future... it is already past, and you will not enjoy living it.

The whole excitement of life is that it is insecure, that there is no assurance, that nobody knows what is going to happen the next moment. Nobody can know – that's the beauty of life. The unknown goes on penetrating constantly. Whatsoever arrangements you make, the unknown comes and throws you flat on the ground. If you are assured of the future, completely, totally, then what will be the point of living? Then you will be repeating something which you already know. Never ask for assurance.

My whole effort is to take all securities from you... to make you insecure and to send you into an unknown world where each moment is going to be strange... each moment is going to be a mystery... and each moment is going to be a challenge. You are never going to be secure, and that's how life is; that's the way to live it. Only dead persons are assured and secure.

So people who ask too much assurance become by and by dead... they have to become... they have to deaden all their sensitivities. If you want to be secure with a woman that means you should not change any more. You should remain always as you are – which is impossible. It is not within your capacity not to change. You are changing all the time.

You can have a mask which will always remain the same. You will go on changing behind it, and a mask, a dead mask, will remain the same. That's what husbands are doing, wives are doing. A dead mask, a face to show, a pretension, a hypocrisy. And inside the mask, everything is changing. And you carry the mask because you ask for assurance.

That is one of the most wrong questions to ask, mm? because that shows a very wrong attitude towards life....

Why bring these words in – karmic patterns, karma, past? There is no need. That's again an effort of the mind to explain things which are not explainable, which don't come within any explanation.

For example, karmic.... You don't know what you are talking about – what karmas? But in life you may find many things that you cannot explain. For example, you see a woman for the first time and you feel suddenly in love. Now the problem arises: where does this love come from? The mind raises a question because it is constantly trying to convert the unknown into the known; the unexplainable has to be reduced to some explanation. The mystery has to be dissolved and analysed, dissected. Maybe in dissection you kill it, but still the mind feels satisfied. Now you know that this is a karma

relationship – in the past you have been together, and now you have to fulfill the remaining karma. The mind is at ease. What have you done?

You have simply reduced something unknown. Falling in love is a mysterious phenomenon. It has nothing to do with karma... it has nothing to do with the past. It is happening right now, herenow! Why bring the past to explain it? What has the past to do with it?

Life is bumping into you, new every moment. But because of the tendency and the constant hankering of the mind to explain everything, you bring explanations which are all hocus-pocus abracadabra... magic formulas which explain nothing really, but give you a sense of assurance. Perfectly okay. So this [your woman is in your life because of karma. You are in her life because of karma, and you have to complete it, so carry on. Why destroy such beautiful life by such nonsense terms?

Can't you remain with the unknown? Can't you say 'I don't know but love is there'? Can't you say 'I am ignorant and I have no explanation, but love is there, and I don't know why it is there. I don't know how it happens, what is the mechanism, and I don't bother!' What is the point of an explanation? Through explanation you will kill the whole beauty of love.

Just think – falling in love and bringing in the theory of karma; you are destroying a beautiful thing. The word karma is ugly. Love is being destroyed by the concept of karma, or by the concept of destiny, kismet... God is forcing two persons to be together. Christians say that all marriages are arranged in heaven. What nonsense! Why bring in heaven?

The whole thing to be understood is: the mind hankers for explanations. The mind is very childish – any explanation will do. But if you start living with the unexplained, a revolution happens. Then the mind by and by starts interfering; it keeps coming in again and again.

Open the doors for the mysterious more and more. Just stop asking why, how, from where, to what; drop all these questions. Just live with the fact! And let the fact be there. While it is there, be with it. When it disappears, let it disappear.

This is what innocence is. Don't live by knowledge, live by innocence. This is what Jesus means when he says be like a child. He has no explanation – he simply lives. Out of innocence you become more and more receptive to the unknown. As much as you drop the mind, in the same proportion you become available to the unknown. The more you cling to the mind and bring in foolish theories, just stupid.... And when I say a certain theory is stupid, I don't mean a certain theory is; all theories are stupid. The theoretician's mind is stupid.

If you love [your woman, love. There is no need to know why. If love is there it will function on its own. If it is not there, there is no need. My whole insistence is to live life without the mind, without conclusions.

Millions of people are crippled because of their explanations. I want you to be completely free from explanations. That is the only way to be. And only then one is authentic, because there is no other thing to do – whatsoever happens, happens. You never do something against yourself because there is no need. If you love a woman, you love; if you don't love, you don't. If love comes, you welcome it. If it is gone you are helpless; what can you do?

So just remain with the fact. That is the way of being true, authentic, existential. And all theories are childish. Foolish people need them, so cunning people supply them. Foolish people cannot live without theories, so cunning people don't miss the opportunity to exploit them. But I don't give you any theories.

My whole effort is destructive in a way. I want you to live completely unstructured so you have simply freedom to live.

And don't go into the past. Don't go to the future. Listen to the present, and move with the present. This is the courageous way. Cowards either move to the past or to the future, because they are not courageous enough to live with the fact. They go on zig-zaggedly... their path is not straight – dodging. Whom are you dodging?

You are simply wasting your whole life. [Your woman] is beautiful. If you love her, she is beautiful. Of course there is bound to be pain also, so never think because that too is a very foolish idea implanted in the minds of the whole of humanity – that when you love a person there are all flowers and flowers and flowers, and no thorns. That's absolutely nonsense. Roses bring their thorns with them.

So never think that love is just icecream. It has its pain... it has to have. In spite of the pain, you go. You love a person; you know there is bound to be some conflict. Two persons are two different worlds. When two worlds come close, many conflicts, clashes, are bound to be there... natural. Don't expect otherwise. But if you love the person, you love these conflicts also. And by and by conflicts cease because you become understanding, more and more understanding.

In fact these conflicts are nothing but two different worlds trying to understand each other. So many misunderstandings happen on the way. But when you have understood, those misunderstandings drop by and by. And love comes to a deep intimacy, a silence... a great calmness.

So this is just the beginning. Drama is there... conflict is there. When the other enters, drama has started. Alone there is no drama. That's why alone one feels lonely – because there is no drama, no excitement, no charge, no thrill. The other brings the thrill, the excitement, the misery and the happiness, the pain and the pleasure, both heaven and hell. Drama starts.

You cannot make a story out of pleasure only... it will be boring. The pain is needed – it gives flavour, the contrast. You cannot make a painting with one colour. There will be no painting... it will be just a canvas. At least two colours are needed; some contrast is needed. The more colours there are, the more beautiful painting will evolve out of it. When colourful persons meet, there is much drama. [your woman] is colourful – and much drama is possible (a chuckle). So don't be afraid... enjoy it. While it lasts, enjoy it, because nobody knows – tomorrow you may not be there.

So enjoy this moment as if it is going to be the last. And remain true to the present. And there is no other commitment: only commitment to the present. There is no other responsibility... only one: to be true, authentic for that which is right now. Don't be bothered about the past and the future.

[A sannyasin says: I feel like I'd like a companion, a man... I was with a man last night and I didn't know whether to have sex or not... because I just wanted to be close...]

That is always a problem with man and woman. Women always like more to just be close – and just to be close is not enough for a man. So if you want to be close, you should always remember that man has a different mind. Women are passive, so just being close gives them enough Man is active... his whole sex energy is active. Unless he becomes actively engaged, he feels frustrated. He feels that you bring him up to the door and then you refuse. You invite him and then you refuse. He feels rejected.

So always remember when you love a man, love his masculinity. Otherwise this is cheating. You want just closeness, and no man is interested in just closeness. Then one should become a lesbian: two women just interested in closeness – finished! There is nothing wrong in it, but if you are interested in men, then remember masculinity.

And whenever energy starts flowing, you will also feel sexual. Ordinarily the whole of humanity has been repressed so much... just to repress sexuality, all sensitivity has been repressed, because everything goes together. You are a unity. If you run, you cannot leave your left hand there and take your right hand with you. If you run, you cannot leave your head here, and take your legs away.

There is a Mulla Nasrudin anecdote. He went to a rich man's house for some donations for his mosque, but the gatekeeper said he was out and he would not be returning for a while, so please not to bother to come again.

The rich man was looking from the window to see who had come. He had told the gatekeeper that no beggar was to be allowed.

Mulla looked at the window and said to the gatekeeper, 'I give you some free advice: when your master comes back, tell him never to leave his head on the window when he goes out. It is dangerous... somebody may steal it!'

One goes totally. This is how energies function. If you repress sex, you have to repress all sensitivities. If you repress sex, you have repressed your eyes... you will not be able to see so clearly. No, it is not possible. This is my 'observation, that whenever people's sex energy is released, they don't need glasses. I have seen many people meditating, and suddenly their glasses disappear. They come to me and they ask what has happened. In fact there was nothing wrong with their eyes.

When you repress sex, you have to repress your eyes also, unknowingly, because the eyes are the first portals of sex. You see a beautiful woman – you have to repress the eyes first. If you don't repress the eyes, then excitement will enter the body and you will start dreaming and fantasising, and sex will arise. To repress sex, you have to repress the eyes. To repress sex, you have to repress the ears, because if you listen very clearly, you will see that a woman's voice has a tremendous attraction. Everything is sexual, because man and woman are sexual beings.

When you repress sex and you touch somebody, you don't touch at all. Just a dead body touches... inside you withdraw yourself. The hand takes somebody else's hand, but you withdraw your energy. You are not there present in the hand... the hand is almost dead.

So when one starts meditating and energies start functioning, they will again start working together in a unison, a harmony... an orchestra of energies. Everything will come to its peak, and suddenly

you will see that a great sexual desire is arising. Don't be surprised. This is a good indication that you are becoming alive again.

Sex is life. It is life energy, elan vital, libido – whatsoever you call it. Once you give it total freedom, spontaneity, by and by you will see that without repressing it, it starts being transformed into a subtle understanding. But that is not repression. Your whole sensitivity remains the same, on the peak. You retain your clarity of eyes, clarity of thinking, clarity of every door of your being; everything remains clear and open. By and by sex starts being transformed into a higher plane. You become more creative. You start creating something – a painting, a poetry, a music playing on the instrument or something.

This is not repression... this is expression.

Then sex disappears – that's what brahmacharya is. The real celibacy... you become virgin again.

Just see. A child is born. The child is virgin, absolutely innocent. All the energy is there – you cannot have clearer eyes than a child. Now psychoanalysts say that up to the age of four, children see things that nobody else sees, detects even; they are very perceptive. They will hear things that nobody else will hear. Everything is clear, is bound to be clear. Everything is fresh and young. But there is no sexuality yet. Everything is moving in harmony.

Then sex enters at the age of fourteen. Now their body is completely ready to give birth to some other bodies. Then nature starts using their energy. Their whole attention becomes sexual. If life doesn't go naturally, if a child does not become sexual at the age of fourteen, then something has gone wrong; the child is abnormal.

Exactly the same happens near the age of forty-two. As sex arises at the age of fourteen, religion arises at the age of forty-two. If everything goes naturally, then at the age of forty-two, sex will again disappear. But nothing goes naturally, mm? So seventy years, eighty years, and sex.... Because everything is repressed. Exactly at fourteen years, sex starts, at twenty eight it reaches its peak, and at forty-two sex recedes; the circle is complete. Suddenly sex disappears. So this may be the last flame of it. Don't be worried.

Otherwise it can linger on – that's why I say to be active, so you are finished with it and it doesn't linger. Because this is the problem: if the body becomes old and sex lingers on in the mind, then it is very difficult to change it, because now no bodily expression is possible. Then sex becomes a ghostly phenomenon... then it hovers around the head, and you cannot do anything about it. That's what happens to old men... that's why they are called dirty old people (laughter). They cannot do anything but their mind goes on thinking, fantasising – and they fantasise more because now that is the only activity left.

So before that happens, I would like everybody to be finished with it. What is your age right now?

[She answers: Forty-six. I thought I was over it!]

Mm... just be active, and be finished. It is going to go, so before it goes have a last taste of it!

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CHAPTER 20

4 April 1976 pm in Chuang Tzu Auditorium

[Osho gave an individual meditation to a newly-arrived sannyasin....]

Start doing one meditation in the night before you go to sleep.

Put off the light and just stand in the darkness. Then start shaking from the head, just the head. Enjoy the shaking and feel how it feels from inside, mm? Then shake the upper part of the body – the head, the hands, the torso; don't shake the lower part.

When you feel and enjoy that, then shake the lower part. Then when you feel and enjoy that, shake the whole body. So in three parts: first the head, just the head, second the torso, third the whole body.

Start with the head because you can feel it more easily there in the beginning, because the consciousness is very close and witnessing is easier – and enjoy it.

When you are shaking the whole body, just find which posture feels to be the most graceful, where you feel very very beautiful. After three minutes take that posture – any posture... hands raised, body leaning forwards or sideways, or whatsoever, and freeze in it for four minutes.

This is a ten-minute meditation: one minute shaking the head, two minutes shaking the torso, three minutes the whole body, and for four minutes just freeze as if you have become a statue.

Go on feeling all the four steps. Shaking, you feel the energy stirred... then the whole body becomes a turmoil of energy, a cyclone. Feel it – as if you are just in a cyclone. And then freeze suddenly and remain like a statue – and then you will feel the centre. So you reach to the centre through the cyclone.

Do this every night, and after ten days come and tell me how you are feeling, mm? Much has to come up.

[She passed Osho a copy of a book that her boyfriend had written. Osho asked how long she had been with her boyfriend, to which she replied three years.]

Good. I always feel happy when people have been together for a longer period. In the West, things have become very momentary... two years almost looks too long (laughter). But deeper layers of love start functioning only when you have been really too long together. When the togetherness has become so deep that you can forget that the other is present, when you can be in the presence of the other as if you are alone, only then the very core of love is touched, the very rock bottom. Otherwise we go on playing with the circumference, the periphery.

So a love that ends very soon, as it is happening in the West, only touches the body; it never reaches the mind. And it almost never reaches the soul. The deeper you are together, and the longer, the more things you will come to know in your own being. They need a certain deep commitment to come up. They need a certain depth of intimacy and then they come up.

Ordinarily when you meet a new person, a stranger, you just show your good side... you never show your bad side. That's okay... just etiquette. What is the point of showing your bad side to a stranger?

When you fall in love with someone, first you show the good side, then by and by your bad side comes up. Those are the troublesome days... then one moves in troubled waters. If you can pass those troubled waters, then neither the good nor the bad comes up – which is really you; which is nothing to do with good or bad – which is simply you. It cannot be evaluated as good or bad. Being is neither... it simply is.

Good is an evaluation of the society. Bad is also an evaluation of the society. Good is that part of you that society accepts and appreciates; bad, that part which the society denies, rejects. But you are neither. This third layer of simple existence arises only when good is exhausted and bad also. It needs time, just as trees need time to be planted.

A sexual affair is just like seasonal flowers. You sow the seeds and within weeks the flowers are there, but within weeks they are gone also. If you long for a big tree which is going to remain for thousands of years, then deep roots are needed.

[A sannyasin said that he was aware of much tension in the whole of his body, particularly in his hands and face, which would 'seize up' on occasions. Osho suggested he try the meditation similar to that he had given in darshan on March 22nd, where he sat alone in his room and first induced sadness and then happiness....]

These are the only two directions the energy can move – misery and bliss. First move it towards misery so you are finished with misery, and then move it towards happiness. And after misery it is very simple to move towards bliss.

The misery becomes the background and it helps like a blackboard. Whatsoever white lines you draw on it, they show perfectly clearly. You can draw those white lines on a white wall, but they won't

show. Hell is needed to experience heaven. Darkness is needed to see the stars. They are here and there in the day also... they don't go anywhere, but you cannot see because darkness is not there; the background is not there. The right situation is not there. In the night as darkness descends, stars start appearing. They are already there, waiting for the darkness to come; darkness reveals them.

So first create misery, anguish, and then shift immediately towards happiness. It is just as if you have been feeling hungry and you have been fasting for a few days, and then suddenly delicious food is served to you. You have an appetite. If you are full, even delicious food not delicious at all; it may even give nausea.

So a person who really enjoys food needs fasting. At least for a few hours he has to fast, otherwise he cannot enjoy food. If you go on eating the whole day, you are finished; there will be no appetite for food.

So remember always the law of the contraries: if you want to enjoy food, fast. If you want to enjoy love, fast. If you want to enjoy relaxation, work. If you really want to be blissful, create hell. This is one thing....

And the other thing to be remembered: when you create something, you remain the master. When you can shift so easily from hell to heaven, suddenly you will have a tremendous power; you will feel it. Immediately you will feel, 'I am the master. I can shift from suffering to bliss very easily – just like changing a gear in a car.'

First do it in imagination, then some day try it in reality. Some day you are feeling miserable. Feel miserable – let that be the opportunity. Go deep... sink deep into it... Let it exhaust you. Then immediately change to happiness. First try it in imagination, because it is all imagination. When you are really suffering, then too it is imagination. So if you are capable of changing in imagination, you are capable of changing in reality also because reality is nothing but your imagination. You make it so, that's why it is so. As a man thinketh, he creates the world.

So for ten days try it and then tell me. After ten days, try it in reality. You can move both ways. Sometimes you are feeling very happy; shift the gear and become unhappy. And see, you can do it. Once you know that you can do it, you are free of the mind, gone beyond. Now the mind cannot control you. Now you know that the mind is a mechanism, and the gear is in your hand. You will feel a tremendous release of power within you. Then nobody can make you miserable. You can laugh even in hell – nobody can prevent you. Try it, mm?

[A sannyas couple present. The man says: Things are much better... our communication is really good. Everything's a joke – even our fights.]

If you understand, conflicts naturally disappear, start disappearing. Sometimes you will catch yourself again in the old pattern, and then you will laugh. If you can laugh the middle of a fight, the fight is no more there... it is already dead.

The fight needs a very unconscious mind. If you are a little conscious, you cannot fight, because the whole thing seems to be absurd, destructive, helps nobody in any way. And by it you are not

only destroying the other, you are destroying yourself, and you go on destroying all possibilities of a happy, harmonious relationship. It is very easy to get angry and fight, but it is very difficult to throw that poison from the system, because it creates poison. That poison lingers on. Each fight has a hangover, and the hangover will again create some situation in which you start fighting again. So fight generates fight; one conflict creates another conflict. They are very very reproductive. They don't believe in any birth control.

Conciousness, awareness, has no children. It is enough unto itself. But unconsciousness creates many children. So just remember more and more... just catch yourself red-handed. And then don't feel embarrassed, don't feel shy. Immediately drop it then and there. Even if you are in the middle of a sentence, stop then and there and have a good laugh .

Laughter is very medicinal. There is nothing like laughter... it is very therapeutic. If people can laugh more, the world will certainly be better. And if people can laugh in situations when laughter does not come easily, the world can become tremendously different... a very happy world indeed.

So try. It is going very well – but remain alert.

[The woman said that she was in love with another man in Canada and was in a conflict because she felt also very much in love with her husband.]

That simply means that you still want some type of conflict and discord to continue.

It may not be love for the other man; it may just be love for conflict. We love conflicts because we feel powerful.

When everything is going well, one suddenly feels nothing is happening. One feels as if life is empty. If life is really harmonious, one feels empty... no excitement, no kick, no thrill. So people say that they would like a very peaceful life, but nobody really longs for it – otherwise, nobody is creating any barrier. So they go on talking about, and they go on searching for a peaceful life – and they go on creating disturbances. So beware, watch out. If you love Prakash, there is no need for any other man.

In fact that division shows something divided in you. When someone loves two persons, it simply shows that somewhere there is a division inside; you are not one. Hence the insistence that if you can love one it is going to help, because it will make you one.

If you cannot love [your husband] totally, drop him. I will take him out of your life – but then be totally with the other man. There is nothing wrong in it, but be with one so that you can be one, mm? Just think – a woman loving many persons becomes fragmentary. That's the misery of a prostitute.

I come across many prostitutes, and my feeling is that it is not really that society has forced them – there are a few cases where society has forced them – but basically it is their own psyche. They have so many persons inside them. Not one woman, but many women, a crowd. And that crowd cannot be satisfied by one man. And if you cannot be satisfied with one man or one woman, you cannot be satisfied with a thousand. Because if it is difficult to get in harmony with one, two will be more difficult, and three will be still more difficult. The greater the number, the greater will be the difficulty to create harmony.

So if you are really interested in peace, harmony, love, then settle for one – even if it is hard in the beginning. It is hard because of the habit. It always gives a very very good feeling to have two lovers, because then you can create a conflict between them – a triangle is created. The woman feels tremendously happy. She may be living in misery because these two persons are in constant conflict, but she feels good that she is desired by two men.

That is not going to help. It will give you a feverish excitement, but that fever is going to be destructive to your being. I will not suggest that. So choose. Decision is good because it makes you decisive. Don't linger on because that too is a decision – a decision to remain indecisive. Choose.

If you think that you want the other man more, think, ponder over it. But if you want to be with Prakash, then drop the other man. It is as if you are making love to [your husband] and the other man is always in between you. It will be there and Prakash will not feel any privacy. He will be holding your hand and there will be a third hand in between you and the intimacy will not flower. One has to decide.

Life is a continuous moment to moment decision. You cannot go in all ways. If you want to come to India, you have to leave Canada. If you want to live in Canada, you have to leave India. You cannot live everywhere. One cannot spread oneself thin, all over the earth. One will lose one's being totally. One has to remain centred.

So not only with love; about everything, be decisive. I know, I understand that it is hard. Sometimes it is just fifty/fifty. It feels hard how to decide – but then too, one has to decide. Toss a coin or consult the I Ching, but still decide. To remain in an indecision longer is very very dangerous. It gives you a quality of being indecisive. And if one learns that trick, then one wastes one's whole life. Then in small things also one starts becoming indecisive. One lingers, lingers, lingers... hesitates. And if too much lingering and hesitation is there, it will be difficult, very very difficult, to take the final jump into God, into the divine.

Love is a learning... the first lesson of religion. It helps you to decide. And if you can decide, in that very decision something within you crystallises. You will see it. Otherwise you will become bifurcated... you will become a schizophrenic: one part going this way, another part going that way. A house divided is always in danger. Any moment it can collapse.

So you decide. I don't say decide for Prakash – I'm not saying that – but decide. If you really want to be happy, be decisive. It takes courage to decide – almost a gambler's courage – but this is how life is, mm? Nothing is cheap in life – at least not love. It demands. And that is the beauty of it – that it demands. That very demand gives you a tone, a spirit... integrity, individuality.

And things are going so well between you two. Just help them... they can go even better. There is no end to it.

[A sannyas says: I feel very self-critical. After social encounters I'm always thinking about what I said, what I could have said.]

Mm... that's a bad habit. Self-awareness is good, but self-criticism is not good, because it is never to the point. When the moment is gone, then you criticise yourself. Awareness is in the present and

criticism is about the past. You cannot undo it, you cannot re-do it. It is gone, and gone forever; nothing can be done about it. It is simply foolish to waste even a single moment thinking about it, because again in thinking about it, you are wasting the present, again doing the same. Be aware in whatsoever – relationship, work, meditation... whatsoever it is.

When something is there, when something is happening, be aware; never be critical. Because in that moment of awareness, something can be transformed. If you are alert, you may not do many things; you will do other things. If you are aware, you will not be able to make the mistakes that you go on criticising. Awareness has never been anything for which there is any possibility for repentance. A man who is aware, never repents. Whatever he could not do, he has not done. There is no point in pitying oneself, in criticising oneself, feeling sorry for oneself; they are all diseases. So drop that.

And it is an ego-trip. You do something and then you start improving on it in the mind. That simply shows that you have done something which falls below the image of your ego. You have been angry and you always think that you are a very very good person, and you are never angry – and now you have been angry. Then later on you see that your self-image has fallen down. What to do? Now in your own eyes you feel condemned.

How are you going to show your face to others? And you have been broadcasting so much that you are a good man and you are never angry, this and that. Now what about that advertisement that you have been making? You cannot say that you have been angry or greedy or a miser or whatsoever. There is only one way: pulling yourself up by your own shoestrings, you straighten yourself, repent. You say 'This was wrong. I should not have done this. I should have done something else'. Now you are painting your image. You are saying 'Maybe I was angry, but it was just a moment's error. I am repenting for it. Look – there are tears in my eyes. I am not a bad man at all'. You may even go to the person to whom you have been angry and ask his pardon – but that too is an ego-trip. You will again start feeling good, a very good man! You have retained your respectability again. Your self-image is again enthroned.

If you really feel that anger was wrong, then forget about the past. .Now whenever anger is there, remain alert. That is real repentance. Remain alert. I'm not saying don't ask people's forgiveness. Ask – but not in repentance. Not for anger but for your unawareness. Can you see the distinction?

If you have been angry, go to the person and say 'I have been unaware. I behaved like a fool, a drunkard. I was unconscious, drugged. I have done something but I was not there'. Ask forgiveness for your unawareness, not for your anger. And remember the real problem is not anger. The real problem is unawareness.

So next time be more aware. Whether it is anger, hatred, jealousy, possessiveness, a thousand and one things are there... but the real disease is one – unawareness. These are all facets of the same thing. So if you try to change that – these problems – you will never be able to cope, because they are millions.

[The sannyasin answers: I sort of feel I'm being a miser with my energy.]

Then be aware... be aware. Don't condemn; condemnation is not going to help. It will make you more guilty, and a guilty person becomes more miserly.

Just try to understand it. If you are miserly in your energy, then try to understand 'I am a miser in my energy. I don't share'. Let this fact be there. Now move again in relationship, with people, and remember this fact. Let this fact be always there reminding you.

And do something which is not miserly – because these are habits. Just do something which is not miserly. Once you do something which is not miserly, you will say 'What foolishness I was doing!'

Just today I was reading about the life of an american millionaire. He never gave a single paisa to any donation. Beggars wouldn't come to his house, and people who wanted donations would never ask because they knew he would say no. His no was absolute.

When one friend was asking for donations for a college, he came to the millionaire and said, 'I don't want any donation from you because I know you are not going to give it to me. Just give me a false cheque, and I will return it to you in two days' time. But that cheque will help me. Give me a cheque for ten thousand dollars – a false cheque – and I will be able to show the whole town that you have given ten thousand dollars, and then others will give. When I have collected others' donations, your donation will be returned.'

The millionaire thought there was nothing wrong in it and that he could trust the man, he was a friend. He gave the money, and the whole town started talking about it. For two days continuously, people phoned. People came to him and said, 'We were thinking that you were a miser. We were wrong.'

After two days the friend came... he had collected thousands of dollars. He said, 'This is your cheque. Take it back. We are very thankful; because of it we have got much.'

The miser started crying. He said 'Keep it with you. And I am giving you ten thousand more, because I never knew how happy it makes one feel to give. So many people phoned and so many people came. For the first time I saw a totally different dimension. I have been hoarding and hoarding and hoarding, but I have never felt so good as I have felt these two days. Now I am going to give. Tell the whole town that whosoever needs, should come. Even in the middle of the night, I will be ready to give. I have tasted it...'

So the only thing you can do is to do something which is not miserly, and taste that dimension of sharing. If it feels good, then there is no problem; you will do it again. If it doesn't feel good, there is no problem. You can fall back on your old pattern. Nobody is hindering the path.

But don't repent and don't condemn. Simply become more alert about your ways and functionings and how the mechanism of the mind works, mm?

CHAPTER 21

5 April 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I have a lot of problems about girls... I really get frightened – sometimes just of everything, sometimes of nothing. It's just a general sort of fear.]

A few groups will be very very helpful. The fear has to be dropped, but first you will have to go into it. You can drop a thing only when you have understood perfectly; otherwise you cannot drop it.

Fear exists because of non-understanding. There are a few things that you have not understood and they are lurking in the unconscious. They manipulate you from the unconscious, so you are just a victim. You don't know where they come from. They come just out of the blue, and you are in their grip. When you are in their grip, you cannot do anything; almost helpless.

So first those lurking repressed emotions in the unconscious have to be brought to light... they have to be made conscious. Once they are conscious, they start disappearing. It is just as if I give you a lamp and tell you to go inside the room and search for where darkness is. So you take the lamp – otherwise how will you search in the darkness? And then you go into the room with the lamp but you cannot find the darkness, because when the light is there, darkness is not.

So the whole problem – not only for you, for every human being – is how to bring the unconscious into the light, into the conscious, or how to take the conscious into the unconscious dark basement of your being. Once darkness is penetrated by the light of consciousness, it starts disappearing. And things like fear, hatred, jealousy, which haw made their abode there in the darkness, can exist only with the darkness. They love darkness... they live. in darkness. They feed on it. They are like the roots of the trees. If you bring them into the light, they start dying. They survive only in the dark womb of the earth.

So there is nothing difficult in it... it is simple. But you will have to go through a few groups, mm? This group – Encounter, which we are meeting today – will be helpful. So be here for a few weeks.

One has to work upon oneself; time is needed, patience is needed. It is almost a spiritual searching. So don't be in a hurry, mm?

If you see a woman and you start trembling, really tremble. Let her also become afraid of you! Don't suppress it and don't say 'What are you doing? You are a man,' and all that nonsense. What can you do? You are feeling afraid so you have to tremble. Tremble... enjoy it.

So whatsoever comes up, allow. For these ten days in the camp, let things surface so that they will be uprooted, loosened. I will take the fear out, mm? Nothing to worry about.

[A sannyasin said that the tension, or what she experienced as a block below her stomach down to the top of her thighs, still persisted.

Osho gave her an energy darshan.]

It is not a block at all. You are feeling it like a block – and this happens very rarely – because when the energy is moving too fast, you cannot feel the movement. It is just as if an electric fan moves very fast; you will not be able to see that there is any movement. Energy is moving very fast – and it is a good indication. You should be happy about it. So don't be worried... but it has to be allowed .

So this is an experiment for you to do every night. Just put this box on your head with both hands, stand, and start. The same thing will happen... you will jump with the energy. Help the energy. Energy is moving faster than your body... there is a gap. If the body also moves the same way, soon the gap will be bridged and the feeling of hardness will disappear. It is very good, mm?

Do it for three weeks, and ten minutes each night will be enough. After three weeks, stop. Even if you feel it is there after three weeks, it will go.

[A sannyasin says: there was something like anger but it was so deep... something clicked and I was no longer there, I was no longer conscious of it, but I lashed out in viciousness.

And that scares me because I don't feel it's really me, but it's deep inside somewhere.]

Don't get scared... that too is you. It is very difficult to accept it, but inside, man is the whole world – from the lowest animal to the highest gods. Everything is there. Man has tried in history, in many ways, to fix his being, to create a belief that 'I am only this,' and to deny all that has never worked. It has created a very sad state of affairs.

Just the other day I was reading a joke, a jewish joke. The joke says that Jews have dominated the whole history of man. First is Moses who said 'It is all in the head of man' – who tried to explain everything through the head. Then the second Jew, Jesus, who said 'It is all in the heart of man'. Then there was a third Jew called Marx, who said 'It is all in the belly of man,' and the fourth Jew, Freud, who said, 'It is a little lower than the belly'. And then the fifth Jew, Einstein, who said 'It is all relative'!

But this has been our effort in the whole history of man – to fix somewhere, to say 'Man is this': to say that it is all in the head or all in the heart, or all is economics, or all is sex – somehow to give man a fixation, a fixed definition. That has not worked. Man is all.

Man represents the whole cosmos.

So remember never to reject anything. If you say 'This is not me', then you can never be total and whole. You are rejecting a part which will become a dark corner in your being. It will remain there. Just by saying no to it, it is not going to dissolve. It will remain there and it will become inimical to you, and it will take revenge. That's how a man goes mad – it was the revenge of certain things that the man was denying.

If you deny love and you remain just in the head and work through the head, and you think that the head is the all and your whole being, then your heart will start taking revenge on you. It will revolt. If you deny sex, sex will revolt. Don't deny anything – that's my whole teaching: don't deny. However hard to accept, it has to be accepted. Nothing can be done about it. You have to accept, and through acceptance it will lose its sting.

So accept... that too is you, and there is nothing wrong in it. That energy has to be absorbed. Denied, rejected, it will remain there, and some day will erupt on you, explode like a volcano. If you go on denying it, the very denial dissipates much energy unnecessarily, because you have to constantly fight it. It will not leave you at rest for a single moment. Even in your dreams you will be fighting it. Even in your sleep you will turn and toss and fight with it because you are afraid – it can erupt any moment. You have to sit on it constantly, because once you move, the lid will open.

This is how ordinarily people are living. They cannot live because they are not free; they are sitting on certain parts of themselves, and they cannot move from there. You call to them 'Come here'; they cannot come. How can they come? They are caught. If they move, there is fear.

The way to become fearless is to accept all without denial. Hard, I know it... I am not saying it is easy, but that is the only way. And there is no shortcut. All shortcuts have failed.

Don't say it is wrong. Try to understand what it is, and why it is. It is such a new part of you, a wild part. And you are afraid that there may be wild animals in it. But nothing is wrong in wild animals either. They are beautiful if you can understand. If you can learn their language and can communicate with them, you can persuade them to become members of you; you can take their cooperation. Just the language is needed.

Wild animals can be tamed. All animals that you have tamed were wild once. Even man was a wild animal... and still much of him is wild. Tame it. I don't say suppress – tame. I say persuade it, seduce it. I say fall in love with it embrace it, and absorb it. You will be richer for that

Anger absorbed, a man becomes vital, potent. Anger absorbed, your life takes a flame. Anger absorbed, vou live not a lukewarm life. You live intensely... and that is the only way to live.

Your torch should burn from both ends. In being lukewarm there is no charm. So accept ... go into it. And you will be very happy once you can bring those wild animals back into your home.

[The Encounter group are present. A participant says: It's hard for me to change... I can't make it....]

Do you want to? If you don't want to, then it is okay. It is nobody else's problem; it is your problem. If one clings to the problem, it is one's own to decide. If you want to remain resistant, if you like it, love it, then do it to your heart's desire.

But if you want to drop it, then with whom are you playing the game? With yourself! Either drop it or carry it, mm? If you feel that it is something valuable and that is why you are resisting, fighting, not opening; if you think some treasure is there and that you are protecting your treasure, then by all means, protect it. Then who is there to tell you to come out of it? It is nobody's business.

But if you feel that you are suffocating, that it is not a treasure but a dungheap and you are dying in it, and you are living in a darkness and can live outside in the sun, then why? Whom are you resisting? You think it is these people, the group? You are resisting yourself.

Whatsoever one is doing, one is doing with oneself – remember that. So in these two days, you decide. If you think it is worth preserving, then sit in a corner and preserve it, because these people are dangerous! They may fool you somehow, and you may spill your treasure – and once it is spilled, it is spilled milk. You cannot gather it up again.

But if you think that this is foolish, there is nothing to protect... you are simply protecting so that you can believe that there is something to protect – and there is nothing; who else can know better than you that there is nothing?... then jump into the middle of these people. Lie down in the middle and tell them to break the ice. Pray to them to bring you out of it. And cooperate. Who can bring you out of yourself if you are not cooperating? How is it possible? Nothing can be done against you, only with your cooperation

In the past it was an idea that through hypnosis people can be brought to certain points, insights, certain spaces against themselves – hence the fear of hypnotism. But it is wrong. Even through hypnosis you cannot be brought against yourself.

I have worked long on hypnosis. One of my brothers used to work in an office, and I was against that office. So I tried and tried to persuade him, but he wouldn't listen. That office was crippling him; it was too much. And just rotten work... it was not creative at all. He had much potential an I wanted to bring him out. But he has a clinging mind.

Whatsoever it is, once he clings, he clings. Not only with work. Once he has a dress he will not leave it, somehow with the old things he gets caught.

So one day I hypnotised him. Finding no other way, I hypnotised him. Everything went well, I tested – everything was perfect. Even a needle pricked deep and he could not feel. I talked about many things, because I was aware that if I talked about that office he may come out of his hypnosis immediately. Everything was perfect.

When I saw that he had gone deep, really deep, I talked about the office. He immediately opened his eyes! (laughter) And he said, 'What! I cannot leave that office!' What happened ?

Now hypnotists, psychologists, say that even through hypnosis nothing can be done against the person; nothing can be done. If it can be done, that means there must be some subconscious

support. If a woman is raped through hypnosis, in the beginning the court was giving the decision against the person who raped, but now they have become suspicious. The woman wanted to be raped, otherwise it is impossible. If you cannot take a person out of his office, how can you rape a person? She must be willing somewhere; she must be playing somewhere. She was playing with the idea 'Now I am not responsible. If this person rapes me, good. I can say I was hypnotised, so I am not responsible. I will never feel guilty and nobody can say I am guilty'. On the contrary she can make much fuss. But deep in her unconscious she wants to be raped.

So tomorrow you sit in the corner and decide. Look inside. If you find a treasure there, by all means, protect it. These people are thieves, robbers. I am the greatest robber here! (laughter) Protect your treasure and don't listen to anybody, because once they break the locks the treasure is gone .

If you don't find anything worthwhile there, just emptiness, then for what are you resisting? Come out, and on your knees pray to them to help you.

[A group member says: I have a lot of enthusiasm for the group, but I've been feeling stuck.]

Mm mm... it can happen sometimes. It can happen because of too much sincerity. Whenever a person is too sincere, he becomes serious. He is bent upon doing something, and that becomes the barrier. Because these things happen; you cannot do. At the most you can allow; you cannot do. In fact enthusiasm is not needed. One has to be passive, to allow.

Too much sincerity, too many expectations – that something has to be done and something has to happen – make one tense. That is the tension somewhere near the diaphragm. And when it is not happening, one starts finding reasons why it is not happening: 'Am I not enthusiastic enough? Because everything is being done and nothing is happening; maybe I'm not enthusiastic enough.' That comes to the mind. That is a rationalisation.

If you are running hard and not reaching the goal, the mind says 'Run a little harder. You are not running hard enough'. But the possibility is that the goal can never be reached through the running, harder or not. There is a possibility that the goal can only be reached when you are standing, because the goal is where you already a!e.

Enthusiasm is not needed. Enthusiasm is a feverish state, and one cannot remain enthusiastic for long. It cannot be a natural thing. It is a fever; it comes and then goes. Never rely on any fever. Inspiration, enthusiasm – these are all feverish states.

So that has been your whole pattern in the past. You want to do, you are a doer, and you don't know how to allow things to happen. So the mind says 'More enthusiasm, more hard work'. But that is not the problem. In fact no enthusiasm is needed.

The mind says 'Be more sincere'. When you are really sincere, it means you are after something too much – like religious saints and old men – too much after something, bent upon it. They will not leave a stone unturned. They will not allow God any rest. They have to have God in their hands almost possessed, obsessed. That is not my idea of spiritual growth. These people are neurotic. Out of a hundred holy men, ninety-nine have been neurotic. Rarely one percent have been really holy men.

So drop all idea of getting anywhere. There is nowhere to get to. As I see, you are already there. You may take a little time to see it, but everybody is already there... born there

So don't run. From tomorrow work slowly, passively, allowing whatsoever to happen, but not asking for anything. And these two days will help you to see much about yourself. When this block disappears you will not feel stuck.

One feels stuck because there is so much desire and it is not being fulfilled... frustration. Drop the desire. Be released from the desire. Simply enjoy. Not enthusiasm, but enjoyment.

Simply watch what is happening. Participate in it at ease, with no effort. And you will be perfect, passive, and in a let-go – and things will start happening. They always happen when you are not there waiting for them, expecting them, forcing them to happen.

All that is beautiful and true happens on its own accord. It always surprises you, mm? So just relax, and come back after two days and tell me how you feel.

[A group member said that he was afraid to open and expose himself, and seeing others doing so made him even more afraid. He felt he just didn't have the courage.]

It takes courage... and a little fool-hardiness. You must be too clever! (chuckling) I have got you! (laughter) So for these two days, be a little foolish and see, mm? Because courage comes easy when you are a fool. It is a problem for clever people – too calculating, intelligent; thinking what to do and what not to do; how much it is going to pay, how much it is not going to pay; what is the risk. They waste time. Be a fool !

Fools have achieved things which clever people have never been able to achieve.

Saint Francis used to say 'I am God's fool'. Jesus looked foolish to people. All people who have attained to something have appeared foolish to others, to the so-called worldly-wise. But foolishness has a wisdom of its own.

For what are you afraid? At the most these people can call you a fool. So tomorrow you write on your forehead 'I am a fool' (laughter). Then they can see you are a fool, so what to do? Then you go on.

That will help, mm? Let us see.

[The youngest member of the group, aged 14, says: I am really scared in the group a lot of the time.]

No, don't be gentle to her – that won't help. Because if you are gentle too much with her, she will feel separate. No child feels good when you are too gentle, because that shows that she is a child and not part of you. A child feels very happy when you behave as if he is grown-up. Even if you hit him hard, he will accept it. And he will feel grateful that you accepted him; that he is equal to you. That is a problem with children – everybody is protecting them and patronising them. They feel that they are not yet accepted in the society of grownups.

So that may be the cause why she is feeling a little that she is not into it. For these two days forget that she is [a teenager and accept her grown-upness. And she is grown-up now – she has been to Goa (laughter), so she is perfectly grown up! You don't need any more qualification for a grown-up. Goa-returned, mm?

In the old days in India, when India was under British rule, that was the greatest qualification: England-returned. For what one had gone, nobody enquired (laughter).

She is Goa-returned, so accept her and don't treat her specially. She will feel happy for it and grateful, and things will start moving. Tomorrow they start moving! They have already started!

[A group member, who is also a therapist, says he realised how manipulative he was: I've just been stuck for so many years – yoga techniques and karate techniques.... I feel now that I'm becoming less ambitious. I'm dropping into becoming more ordinary.]

Very good, mm? That is the only way to become extraordinary – just to be ordinary. And all those people who are after being extraordinary, are simply ordinary people.

Once you understand that there is nothing to prove, you relax. Not that you stop doing things. In fact for the first time things start moving on their own. An ambitious person is a destructive person, because his real motive is somewhere else.

Once ambition drops, compassion enters in. You will go on doing the same thing, but not for your ambition. Because you love it, you do it. And once you are not ambitious, you will see that your work has become very very graceful. It attains to a dignity, because there is nowhere to go, nothing to achieve. One moves gracefully. If there is no ambition, there is no point in manipulating people. Then techniques can be used, but you don't use people for techniques. Then means are ends, ends are ends. And everything is clear.

People are ends, they are not means. That's the difference in ways of looking at people. A politician looks at people as if the are means to achieve something: power, prestige position. Ambition is politics... the very roots of politics. They may look at people as means; use them as steps, moving on their heads to go higher and higher and higher. This is inhuman – politics is inhuman.

A religious man looks at people as ends. They cannot be used. Love them, help them, celebrate them. Celebrate with them... enjoy them. But there is no question of using them in any political sense. Then all that you have learned, karate or whatsoever, you share with everybody. It can be helpful.

Technology in itself is not bad, but it should not become the goal. It should be kept in its place. Man remains the highest goal, an end in itself. Nothing is higher than man. Man is the ultimate goal.

When you look at man with this religious vision, then everything that you know is good. If you forget this vision, then whatsoever you know is poisonous. That's how, through knowledge, atom bombs are created. These are all means but they have become ends.

So remember.... This is a good insight, and each group is going to give you many many insights, mm? because when you are a leader of a group, you stand on a different pedestal; you have to.

You are going to help people. You have to be more concerned with the technique, and you have to maintain that you are the leader. Directly, indirectly, you don't mix.

When you are a participant, you are in a totally different situation. You don't have any burden; you are not doing anything. Your eyes are clearer and you can see what is happening. You can relax. So participate in all the groups, and by and by learn how to be a leader and a participant together.

When the leader is needed, be a leader. When there is no need for a leader, be a participant. A continuous movement, a rhythm, and you will feel very very relaxed. To be a leader is really to be mad, because continuously you cannot relax... you cannot be human! You have to remain higher than everybody, and holier than everybody, and you have to continuously maintain that. It is a very very tense posture.

So if you can relax continuously while leading a group, and if it becomes like breathing – in-breathing, out-breathing; one moment you are a leader, another moment you are a participant – you will come out of the group very very relaxed, fulfilled. And you would have enjoyed these two things together: the insight of the leader and the insight of the participant. From both sides... you have eaten the cake and you have it also.

[A group member says: I haven t been participating in the group very much... I don't trust my feelings, and I'm not really in touch with what's happening.]

Almost nobody is. People have lost their roots in the earth. People are up-rooted. So don't be worried – this is how it has happened to the whole of humanity. Now there are very very rare people, accidents in fact, who somehow have survived from the calamity that civilisation is, who are still rooted and have a touch with the earth and who have their grounding, who can feel their feelings. Otherwise everybody just thinks. If you love, you think that you love – it is not direct. You don't feel that you love; you think that you feel that you love. But it always goes from the thinking – and that thinking is a barrier, a buffer. It absorbs everything and does not allow anything.

But this is the first point when you come to understand that you are not in touch with your feelings. Once you understand this then something is possible. So go on working.

Be more aware, in touch. Try to expose yourself, because nothing is at loss; you are not losing anything by exposing yourself. You may gain, but you cannot lose because you don't have anything. The whole effort is in a way, ridiculous – you are saving something which you don't have, and I am trying to help you to drop something which you don't have.

You just cling to the idea that you have it. Once you drop it you will be simply surprised that there was nothing there; you were not holding anything. You will laugh at the whole ridiculousness of it. Hence the insistence to drop it – so that you can see that there is nothing. If you go on clinging and clenching your fist, you will never be able to see that the fist is empty.

So try for these two days, mm?

[A group member says: I feel a lot of love for the group... it's just getting better all the time.]

Very good, mm?

It is very easy to feel love in a group because everybody is so loving, and everybody is giving so much, sharing. It comes easy to feel love. The problem arises where everybody is closed, uptight, non-giving, not open. And that's how society is.

Everybody is closed. Not that they don't want to love. They are hankering for it. They are waiting for somebody to come and break their ice, but they are waiting... others are also waiting. Everybody is closed in his own monad-like life... windowless... waiting for somebody, a messiah, to come and open them. But nobody comes, because others are afraid that if they go, you may reject them. There is every possibility.

Your closedness gives the feeling that you will reject, so nobody comes close... everybody is defensive. And it is the same with you: you are afraid to go with, or to mix with anybody, because who knows – he may reject you. It is better to be closed than to be hurt and rejected.

So people choose that – a life that is without love. They have chosen out of calculation. The calculation is this: that if you don't move towards anybody, nobody can reject you – so you will never be hurt. Right – you will never be hurt, but you can never be happy either. This is what is happening in the world. Everybody has become an island, and all bridges have been dropped. It is very easy to feel love in a group because everybody is open, but you will not find the world outside so open.

So remember, a group is just a situation to see how people really are. This is the real face of all people. If they are given a chance they will be open, loving, sharing. So whenever you come across somebody who is not open, try to open him; help him to open. Don't be afraid that you will be rejected. At the most you can be rejected... accept that too. It is worth risk-taking. Knock at the door. The other may just be hiding behind it, waiting for somebody to knock. He may be defensive; he may try not to open himself. Push the door... help him come out. The real face of every person is just this that you are feeling in the group.

In the group you feel that people are naked, nude. They are without clothes... without armour... without defenses. They are as they would have been if they were not destroyed in their childhood. They are as they would like to be, but the world does not allow them. In the group they are putting aside their masks and you are seeing their real faces. That is the reality about everybody.

Every human being is hankering for love... seeking... searching – but afraid, so waiting. Never be deceived by people's masks. That's the training of the group. These are the same people who are in the marketplace... the same people all around. They are the same people but they gathered courage... they tried to come close. They tried to be nude and vulnerable, and when one becomes vulnerable, others also gather courage. It is a cumulative phenomenon, mm? That's why it is easy in a group. It becomes easy... it becomes infectious. When you see that everybody is open and nobody is worried, nobody is hiding, nobody is seeking any sort of hypocrisy; everybody is so simple and innocent and open; accepting and allowing you to come in, welcoming, don't miss this opportunity.

Feel the real face of man. This is the real face of man. Don't think that this is the real face of [group leader or the therapist], or this and that. This is the real face of man. When you go on the street, watch. Behind very facade, you will find the same real face. And feel real love, mm? so the whole world and all situations become group situations. The world really can become a paradise. Only love has to be allowed, allowed unconditionally, to flow.

Love has to be made like an ocean that surrounds everybody and melts everybody's island... opens everybody's heart and door of their innermost core.

So whatsoever is easy in a group will not be easy in the outside world, mm? The group is a special situation. From that take a lesson... Learn about the real face of man, and don't be deceived by masks, deceptions. Insist... and try to find out where – because somewhere the real man must be hiding. Love is the very quality of your being. That is what is meant when Jesus says 'God is love'. It is not an accidental attribute. It is not something that you can take off and on. It is you. Not that man is loving, but man is love.

So look into each face deeply to find the real face, to find the original face. And never be deceived by deceptions. Whatsoever the outer shell, by-pass it, and tell the man 'You cannot deceive me. I know your real face. I know a god is hiding behind you, and I trust in your being a god. I don't believe in all the nonsense you are imposing on yourself. And you will help him to become more and more open.

The more you help others to become open, the more and more open you will become, mm? Spread the disease far and wide!

CHAPTER 22

6 April 1976 pm in Chuang Tzu Auditorium

[A sannyasin said that she had not been meditating for the past few months as she felt the presence of a force almost like a person's presence when she started to meditate, and in fear she would have to open her eyes.

Osho checked her energy.]

It is nothing to be worried about. Rather you should be happy that it is happening... but fear comes.

Nobody is there. It is just your expansion of consciousness that you feel around you – and particularly near the shoulder Sometimes it happens in deep meditation that your body aura becomes bigger than ordinarily. Ordinarily it is close to the body, clinging to the body like clothes. When you are deep in meditation – and it will happen particularly in Dynamic meditation because much energy arises, and so much is flowing inside – the aura becomes bigger. The aura becomes so big that you almost feel as if somebody else is present. It is your own presence that you are feeling for the first time; nobody else is there. But I can see that near the shoulders it is too big – and near the head also.

When for the first time you come to realise your own aura, you always feel as if somebody else is present. That is an interpretation of the mind, because something new is present, something unfamiliar is present. The mind can only think that somebody else is present. And of course when somebody else is present, you have to open your eyes.

There is no need to be afraid, mm? If you enjoy it.... Whenever you feel it, be happy. Be happy and allow it more and more. It is your own energy that is moving around you, almost touching you. Soon you will be able to see it and feel it. It will always be felt as if somebody is at the back and you would like to look at the back. There is no need to be worried. If you look, you disturb the whole thing.

[Recently I've been feeling that I've just been storing everything inside me, that I'm closed and locked. I feel that I'm holding myself all together inside.

It's like I don't have the courage to be authentic and just let things flow through me.]

That is not the problem. The problem arises because of the choice. In the old days people were taught to hold themselves. That was the idea – to hold oneself... to remain centred, in control. That has been the ideal for all the ages past: the controlled man, the disciplined man, the man who holds his energy in himself; is not leaking from anywhere. That was the ideal for centuries. That was a choice.

Energy needs both: it needs to flow, it needs to be disciplined also. If you hold it too much it will become stagnant.

So now the modern mind has moved to the other extreme – not to hold at all. 'Flow' has become the slogan of the day. But if you flow too much you will become poor, impoverished. If you flow too much you will lose yourself; the centre will be lost. You will live on the circumference. And this is how it goes on in the human mind – from one extreme to the other. Then people get fed up with the other extreme, so they move to the first again, finding no other way. And the real way is not to choose between the two, but to allow both together, choicelessly.

So when the energy is storing, you need not be worried. Don't hold... don't try any control on your part, that's all. If energy itself is storing, that's the moment to store, that's the moment to conserve; that is the moment to become a reservoir of energy. When the reservoir is full, it will overflow. Then don't hinder it when it overflows – that is another moment, the other extreme of sharing, of going out, moving on the periphery, living in the world, meeting, relationships, and a thousand and one things. But allow the energy to have its own way.

To be authentic does not mean just to flow. To be authentic means whatsoever is happening, let it happen. If holding is happening, let it happen. If you are trying... and you are trying, that's why the problem arises. Whenever energy is moving in one way and you try to force it in another way, you create a problem, a contradiction. The energy is going in and you want to force it out, so the problem arises. When the energy is going in, ride on it and go in. Go to the very end, to the very core of your being... Let the whole world disappear. There comes a moment when only you exist and nobody else. Only the centre exists and all of the periphery is so far away, it is so distant... like stars which you cannot see. They are – but so far away... almost as if they are not. That is one extreme, one polarity of energy. There it becomes a seed. That is the seed time... one conserves. Returning to the source. One turns into oneself... turning in. Enjoy it.

That has been the goal for ages. For centuries all the religions have been trying to do it, but they missed because they were afraid of flow. They thought flow was a leakage. Now the opposite thing has become the fashion of the day. People think to be in is frozen. To be in and not flowing is condemned. People say you are closed. No.

When the energy is moving in, on its own, you are not closed. It is night time and one needs rest. One cannot sit in the marketplace the whole day, twenty-four hours. One closes one's doors, puts off the light and goes to bed. After the day's hard work one needs that. You have been in much turmoil

– the relationship and the whole turmoil of it – so you need rest. It is rest. Don't use wrong words for it. Don't say 'I'm closed', because the moment you say 'I'm closed', you have already started a contradiction. You would like to be open. Don't say 'I am holding'. You are not holding; the energy is moving in. It is becoming a seed. When the right season comes, it will sprout and will become a tree again.

If you make a contradiction right now and try to bring yourself out.... You can bring with hard effort, but that is a sheer wastage and you will create great trouble for the future because you have been half-way, and the centre will miss energy. The centre will be pulling you in and you will be pulling out. Who are you to go against the energy? It is just an idea.

Always follow the energy. Trust energy. That's what I mean when I say trust. Trust God means trust energy, trust vitality, trust life. Wherever it leads, go... with a deep trust in your heart. It is leading you to the right thing. Don't make your own judgements.

Soon you will be flowing. Then again remember, because when you start flowing, you will feel that you are missing that silence, that inward peace and stillness. Then you will become afraid of the flow. You will talk of leakage and say 'I am wasting my energy and it is too much. I don't want relationship – and this and that.

Because of half-heartedness, this problem arises. If you really go to the centre, the centre itself will throw you back to the periphery. If you go deep to the periphery, the periphery itself throws you back to the centre in the right moment. It is a natural flow.

It is just like rivers that go and drop into the ocean. They evaporate and then they become clouds. Again they come onto the hills and pour down... and again the river flows. It goes on that way. The river goes on pouring into the sea; the sea goes on pouring back into the river. The continuity is never lost... the circle continues.

The centre goes on pouring in the periphery, the periphery goes on pouring in the centre. Don't you come in... don't get in the way. Just allow the energy and put yourself aside. That's all that meditation is about – to put oneself aside, not to interfere. It takes much courage not to interfere, because the mind tends to interfere. It is a trespasser.

But I see that everything is so good, mm?

[A sannyasin says: The last six months I've been in relationship... and now I'm going back to the West. It's putting me through an attachment trip.]

... East is the centre and West is the periphery. One gets attached to one extreme.

Never get attached... always be a wanderer between East and West. If [your girlfriend can go, take her. If she is not going then go alone. Enjoy aloneness – nothing wrong in it. When one enjoys a relationship, one has earned aloneness. If you loved somebody, I say you have earned now to be alone. And it is going to be beautiful. It is going to be a rest from relationship, and then you will be ready again with more energy, vitality, to move into a relationship. Nothing is wrong in it.

It is always good to be separate from people you love so that you can love again, because every departure is an arrival. And if you never depart, then you will divorce. Departure is not a divorce. That's what's happening, mm? One feels love and feels not to go. Good. When one feels like leaving someone, things have become ugly. Always get up from your lunch or supper when you would still have liked to have been there a little more; get up a little hungry.

It is good to get up when you are still feeling a little hungry. Fill the stomach three-quarters, rather than feeling nauseous and stuffing yourself, and having to be carried out by others. That is not good. And directly from the table to the hospital is not good (laughter).

That is the rule, the law for everything. When you are still feeling good in a relationship, it is very very helpful sometimes to go away, to give a gap. You can be alone, your beloved can be alone to sort things out; then come back. Why be afraid? If there has been love, there will be love. Love will wait for you.

Love never dies through separation, never. If it dies at all, it dies through too much togetherness; never by separation. To be together too much is almost suffocating to love. That's why husbands and wives kill love; they murder it. They are together so much that the very appetite disappears. Gaps are needed. And that's what is happening in the West: marriage has become almost an ideal. It is disappearing – it will have to disappear. The East knew better....

[Osho went on to say that because in the East families are joint, with many people living together husbands and wives seldom had a moment together. During the day it was not possible, and at night they could only communicate in whispers. Hence, their love was kept alive, vital.]

Now in the West, joint families have disappeared and man and woman are left alone so they can have as much togetherness as they like. They can make love in the night, they can make love in the morning, they can make love in the afternoon. And soon they are finished. There are no barriers. Both are available to each other too much... the appetite disappears. Soon they are looking tired, bored. There is no awaiting.

It is as if you are continuously sitting at the table and eating and eating and eating. A little fast is needed between two meals. You have to fast for six, eight hours; the longer the better. The same is true for love, because love is also food. Whatsoever applies to food, applies to love. Love is the subtlest food.

You eat it, and it nourishes you. It gives you strength and life – so don't take too much nourishment. Too much of everything is bad – and particularly sweet things (laughter). They create diabetes, mm? Love creates diabetes. If you love too much, it is too sweet, delicious. Avoid it. A little here and there is good. Mix it with salt – that's what separation is. If you want to avoid divorce, always enjoy separating.

So you go, mm? And come back soon. And that will be good: waiting there and thinking of [your girlfriend]. That is going to be great (laughter).

[The Primal group is at darshan. The groupleader says: When I meditate in the lecture in the morning, I find myself going very deep into something. I feel a popping sensation... something popping and just showering down.

Then I leave the lecture and I feel really quiet, and it's difficult when I have to come back to the group, to orientate myself into this other space; to coming out and being active and relating to people. I just want to stay very quiet.]

I understand, mm mm. It always happens that when you are really going in, you can never be sure where you are going, never, because you have never been there. The territory is completely unfamiliar, strange... it is a new space. It can even frighten you sometimes. It can become scary because it feels as if you are being lost in it. But it is good that you are not frightened and scared. Rather you are feeling a showering of energy and something popping in the head. Very good. That will happen only when you accept the new space that is opening for you.

Very rarely people accept it. When they accept, when they welcome it, they will have this popping feeling... something opening; buds opening and becoming blossoms. And immediately they will have the certain feeling of something showering on them, because whenever you open, something showers. It is waiting for you to open. It is showering already; it is just that you are missing because you are not receptive. It is raining already, but your pot is upside-down, so you don't receive it. You go on missing it. And the rains cannot do anything to put your pot rightside-up. That is what is happening in the morning when you are sitting near me.

Listening to me, and listening to a hindi lecture which you cannot understand, helps tremendously because your mind cannot function. The language is not understood so the mind has nothing to do, to think about, to spin, to decide this way or that. By and by, listening to the sound, you become more and more alert about my presence, mm? because the mind stops. It cannot function. What you hear is more like music... it silences you. And because you cannot understand what I am saying you're understanding more of what I am... a direct contact.

This is what in Zen they call 'transmission beyond the scriptures'... a direct energy contact. Suddenly you feel the opening, and in the opening, the showering.

And of course when you go from there, you have to move to the opposite polarity – activity. And it will be difficult, but try to do it; don't make it difficult. That's where many people miss. If you become incapable of activity, then your silence can never be total; it will be afraid of activity. Your silence will become escapist.

That's what has happened in the East. Millions of people became escapists. They experienced this type of silence and they thought, 'What is the point of going to the market and to the shop and the office? What is the point of carrying on worldly affairs? Drop out!'

The word drop-out is very new in the West. In the East it is one of the most ancient words. A sannyasin means a drop-out... one who has found some inner space and does not care about what is going on outside. So an indifferent attitude arose, such as you will see in Indians. A beggar is there, and an Indian will pass totally indifferent. A Westerner cannot pass easily. He starts thinking... he cannot forget the beggar and what is happening to him – that nobody cares. The road is dirty, and everywhere is dirt and ugliness. An Indian passes completely oblivious.

The reason is that in the past five thousand years many Indians have come to this space of inner silence. Now they don't get involved in any activity, because if you say 'Feed the poor' then they have

to become active. If you say 'Serve the ill' they. have to be active. If you say 'Clean the road and be hygienic' they have to be active. But they don't care. This is their escape. They say, 'The world goes on like that. It has always been like that, and who is going to change it? And who bothers? Why should I waste my time and my being?'

So this will happen to many sannyasins here – I would not like it to. This is the whole misery of the East. And the whole misery of the West is activity. The whole misery of the East is inactivity. Once you become active you forget silence, those inner spaces when you were not in this world, not of this world; when you were not in any way influenced by the gravitation of the earth. You were flying high... almost weightless.

You miss. You become active... you become heavy. Gravitation starts functioning on you. Then you run from one activity to another, and from another to still another. Your whole life becomes a running; a chasing of something – you don't know what it is. You just go on changing one activity into another activity. Out of one activity you create ten, and this goes on and on. One day you fall dead. Your whole life just a tale told by an idiot, full of fury and noise and signifying nothing.

But both are dangerous if one becomes obsessed and fixated. Both are beautiful if one remains flowing. My whole emphasis is to come to an inner balance, so that you can come into the house and go out of it, and nothing debars you. Neither the outside is an obsession so that you cannot come in, nor the inside so that you cannot go out. One should be so easily moving from in to out and from out to in, as one moves in and out of a house.

When you are shivering in the house and it is sunny outside, why shiver inside? Come out! But then when it is afternoon and it is too hot, then don't perspire – come in! And don't make a decision that you have to be out or you have to be in... both create attachments. When you are out, you will see the flowers and the sun and the clouds, and you may get attached. You will say 'It is worth it. Let the perspiration be there. It is a little hot, okay – but there are beautiful flowers'. And if you become attached to the inside, you say 'It is so silent, no disturbance. Of course it is a little chilly, cold, but it is worth it'.

Both are wrong attitudes. Partiality is wrong. Choice is wrong, prejudice is wrong. And I call a man really alive who can move from one polarity to another easily; from this bank to another, from this shore to another. Nothing holds him – he's always ready.

Sol would suggest that immediately after the lecture you go and change the focus. Get into activity, whatsoever the natural tendency of the mind. The mind will say 'It is beautiful in. Where are you going?' Don't listen to the mind, otherwise soon the mind will make the inside ugly also.

I am neither in favour of activity nor in favour of inactivity. I am in favour of flowing, being. Don't become frozen. If you can remember that, that's all. So whenever you feel that you are getting attached inside, move out immediately. Don't lose a single moment. Attachment is bad. Do something. If you are feeling that it is getting too beautiful and you will not be able to come out, jump out of it! Run around. Do something – but get out of it. And when you see that the activity is becoming feverish, neurotic just immediately drop in and go in. Neither be an introvert nor an extrovert. Be a man (laughter)... just flowing, alive.

[The assistant leader says: I hit on something – about needing approval – and I realised that if I stopped wanting that I'd have to face my aloneness.... It's like a performance.]

Always feel that whatsoever you feel good, is good. If you feel good in being after approval, nothing is wrong.

Let it be! If you feel good, then what is wrong in performing? I think you are against happiness or something. What is wrong in performance? Do it well, that's all. Be a good actor. Always remember that ultimately what counts is your happiness. If you feel good, then why not? If you don't feel good, then drop it; there is no point. The problem arises because something makes you feel good and you condemn it for some other reason – for example, that it is a performance. But everything is a performance.

The whole existence is a performance... God performing and enjoying it. Otherwise why should He do it? He should have stopped long before; it seems He cannot stop. No – He is enjoying tremendously.

So whatsoever you do that feels good, continue. Good is the real gold. Good is the only value. If you feel good, then who is there to say not to do it? But mind is a trouble-maker. If you are feeling good the mind will say 'Why are you feeling so good?' Now the question is there – sadness settles. Then the mind is happy; it has put you in trouble. Now you can be sad and depressed....

Perform! There is nothing wrong in it. If you love a person you will like to perform many things for him. And of course you will like the approval. If a Picasso is painting, deep down there is a need of approval. If nobody likes the painting, nobody approves of it, nobody looks at it, he will feel hurt. Picasso used to go to his exhibitions and stand at the door to see how many people were looking at his paintings, what they were saying. A poet writes poetry, and he enjoys it tremendously when people are happy. Nothing is wrong in it – he makes people happy; their happiness makes him happy. It is reciprocal. You do something and somebody becomes happy. You become happy that you did it. When you are happy, somebody else feels so good that it was good that he was happy, because he has made you happy. It goes on... mirrors reflecting each other. Perfectly okay.

That's why when you stop this you feel lonely, because when you stop you are cut from people. If you think that performance is wrong, if you think that approval is wrong, or seeking the approval is wrong, then you are cut. You don't know how to make the bridge, how to approach people; for what. This performing, the need for approval, connects you, joins you with people.

I would like you to become a hedonist... and you seem to be a little sadistic or masochistic. You enjoy being sad and you create your sadness out of nothing. Drop all this. Just make one thing a criterion: happiness is the criterion.

Do whatsoever is going to make you happy – whatsoever it is – but be happy for three months. And if you are not I will make you an ascetic! (laughter) Follow this for three months and we will see. You may be a born ascetic!

[The co-leader of the Primal group says: I'm beginning to really enjoy the groups now. I'm beginning to explore myself, and I can see now that thinking is always the barrier.]

That is a barrier. It hinders your eyesight. It clouds your vision and you cannot see what is the case. You interpret it, and all interpretations are wrong. Uninterpreted fact is the truth... naked, bare, as it is. You are not mixing yourself in it.

... Keep alert, because the mind tends to fall into old habits again and again and again. Whenever you feel that something alive has happened, protect it, feed it. Play with it from many directions so you become more acquainted with it and you cannot lose it. Go to it from many places so that if you forget one path, you know another. If you forget another path, you know still another.

And taste it in different moods – when you are sad, then; when you are happy, then; when you are angry, then – so you become more and more certain about it. It is as if it is almost in your hands. Whenever you need, you can open your hand and find it.

Otherwise many times it happens that a person has a glimpse and then things become cloudy again, and he does not know how to find it again. Then he starts becoming suspicious. When he cannot find it again, he thinks 'Maybe I just dreamt about it. Maybe I just imagined it. Perhaps it has never been there and I was just thinking about it'. And once you suspect that, you are cut from it totally. Then it will take years to get into it again, until another situation, another fortunate moment when you can get into contact with it again.

Many people fall into places which are tremendously valuable, beautiful, but they miss them again and again. They are like wanderers who have stumbled but they don't know where they are, and they will go far away again.

So catch hold of it... keep a thread in your hand. And whenever you have something which you feel has made you more alive, then make it a part of your being so that you don't lose it again.

[Another co-leader says: In the group when I work with people, the more I like them, the more helpless I feel. I don't know what to do then.]

... It is not really helplessness. You want to be too helpful – too helpful, beyond your capacities, so you feel helpless. It always happens when you would like to do too much and you cannot. It never happens to miserly people, but to people who want to share. But there is a limit.

Love knows no limit. But humanity is limited, so that becomes the barrier. Love would like to fly on and on. But suddenly you have a body and you cannot fly, so you are rooted in the earth. So if you want to love too much you feel helpless. Nothing is wrong in it. Accept that helplessness... it is good. Don't be crippled by it. Rather be happy that you wanted to love so much, you wanted to give so much, that you felt that nothing was enough.

It is almost like a mother. A mother never feels that she is doing all that she wants to do for the child. That's the difference between the secretary of an organization and a mother. A secretary will claim things that he has done; he will make a great annual report of what he has done. If you go to a mother and ask about an annual report, she will shrug her shoulders. She will say 'What to say? I have not done anything. In fact I feel so incapable and helpless. I wanted to do this and that and that and I couldn't do it. The child is so lovely and I am so incapable'. Almost all mothers feel inadequate because all love likes to do much – more than is humanly possible to do.

So nothing to be worried about, mm? They all feel that you have been helpful, tremendously helpful, and too loving. Helplessness enters, but don't become sad about it; rather be happy. Miserly people will. never feel that.

I have heard about a woman who died, and when the angels came to take her, they enquired 'Have you ever done any good deed? Otherwise you will have to go to hell'. She thought and thought, and then she remembered the one good deed she had done. Once to a beggar she had given a carrot – just one carrot. But God is compassionate and. the angels were very very helpful. They said 'Okay, this will do'.

So they called for the carrot... it appeared. They told the woman, 'Hang on to the carrot and it will fly like a rocket and take you into heaven'. So she started rising high... she felt very happy. An old beggar appeared. He clutched at the hem of her torn dress and was elevated along with her. A third candidate for mercy began similarly to be uplifted being suspended from the foot of the beggar. A long series of persons, one below the other, began to be drawn up by that single carrot. Strange as it may seem, the woman felt no weight from all these souls hanging from her!

When she was just near the gate, she looked down. It was such a big line – almost touching the earth. She said 'Hey! What are you doing? This is my carrot! Be off! 'She waved her hand to keep them away – and the carrot was lost, mm? – and she fell with the whole queue! (laughter)

So misers will come back from the gate of heaven, because of their very claim 'This is my carrot'.

But if you are really giving and if you really enjoy giving, you will always feel 'What is there that is mine? It is all theirs. One comes empty-handed, goes empty-handed, so what am I giving? Just returning gifts of God to his infinite forms around'.

Love always feels inadequate. Be tremendously happy about it, and next group you will feel helpless and happy. And always remember, never tell anybody 'This is my carrot', mm? All these people are going to hang with you!

[Another group member said that she had been told she should try to be more womanly.

Osho said to listen to her own feelings, and that it was perfectly okay to be boyish, if that is how she wanted to be...]

A real world will be bi-sexual. It will not be divided into man and woman. Every woman is also a man and every man is also a woman. It has to be so, because half of you comes from your mother, and half of you comes from your father. So you are both; everybody is both.

This is your choice that you decide in favour of your father; perfectly good. It is the others' choice if they decide in favour of their mother. But you are neither and you are both. So don't be worried about it. There is nothing wrong in being a boy in a girl's body.

[A group member said: I'm a little bit ashamed because I don't know if I trust you or not. I'm not sure. People would ask and I would say 'I don't know'.]

If you don't know, you don't know. What can you do? Don't be worried about it. The truth is that you don't know. Trust will come out of this authenticity. If you say that you trust and you don't, then trust will never come. If you say that you don't trust.... And it is not true because negativities are never true. One cannot live in a 'no'. One cannot live in an unbelief, distrust. Impossible.

So it is good that you say 'I don't know'. If this is the case, you have to say it. Then wait and go on working. One day out of this innocence – it is not a denial, it is simply innocence, not knowing – trust will come. It is already on the way.

I am trying to find a way to enter you, mm? That's my problem, not yours!

[A group member says: I was surprised to hear that people got the feeling from me that I was cold and mean and selfish. I feel just the opposite.]

No, don't be worried about what idea people have of you, because ultimately what is significant is what you think about yourself.

Others' opinions are just opinions; because they are outside, they look at your face. They cannot see you – they can only see the outer shell. They cannot enter you... they cannot touch you.

So whatsoever they think are just impressions gathered from the body, from the outside; they are inferences. Don't be worried about them. Just listen to what they say. If you feel they are right, then thank them. If you feel they are not right, then thank them then also, and tell them that somewhere they have inferred wrongly. But don't get excited about it. It has nothing to do with you.

Sometimes a person may say that you are mean, and he himself may be mean, and sometimes a person may say that you are selfish, because he wanted something from you and you couldn't give it to him. Now he is throwing the whole responsibility on you. When people say something about somebody else, it is more possible that they are saying something about themselves.

But listen, because it happens many times that you may not be able to observe yourself as accurately as others can, because they are far away and you are too close to yourself. You have too many vested interests in yourself, and they have none. They are impartial observers. Maybe they are right. Listen to what they say, but always judge it according to your inner feeling, and whatsoever you feel inside.

[A group member says: It took me much closer to pain that I didn't know about. My sexuality, my difficulty with relationships came up.

I have this tremendous block with my mother who died nine years ago. I haven't been able to go into it yet but I got a lot closer.]

This group will be very very helpful. It will clean you and make you clear about many things.

Man's problem, more or less, is concerned with the mother. The mother is such a significant person, such an important person, that it is difficult not to be entangled with your own mother in many ways. Healthy, unhealthy, natural, perverted; in a thousand and one ways, one is entangled with the

mother. The sexuality particularly is bound to be entangled with the mother, because she is the first woman you came in contact with.

The problem arises because a boy loves his mother non-sexually; his first love is non-sexual, and his first love is a woman. Now, next time he falls in love with a woman, the trouble can arise. Again the woman is there, and love has to be sexual. Now there is trouble. If it is going to be non-sexual again, then there is no problem; everything will fit together.

Every man would like the woman he loves to be his mother, deep down, so the problem is not there. Every boy falls again and again in love with his own mother. Again and again you go on finding in women your own mother. Something clicks: the face, the eyes, the nose, the way she walks, the body structure, the colour of the hair. Something clicks in you and suddenly you are impressed by the woman. That's why people say 'I don't know why I love this woman'. You must be loving your mother. Try to find out. Somewhere you will see a glimpse of your mother in this woman. Now the problem arises because the mother is a non-sexual love object.

Every man making love to a woman, if he loves her, will feel guilty. If she is a prostitute there is no problem. With a prostitute you will never feel guilty because you don't love her; she is not your mother. But if you love a woman and then you make love to her – a deep guilt. What are you doing? Not conscious, in the unconscious, making love to your own mother. It is impossible to even think about; a great inhibition, a vast taboo. Some day it is going to be dropped, but it is still there.

So this has to be tackled. You have to untangle a few things with your mother, and you have to become mature enough to love a woman sexually, and not ask her to be your mother. Ask her to be your children's mother! Don't ask her to be your mother, otherwise there is going to be difficulty.

Once you have settled accounts with your mother, almost ninety percent of problems are solved. This simply shows the importance of the mother in one's life.

You learn everything from the mother. The first contact with the world is your mother. The first contact with the breast of the woman is your mother. And it is very difficult to find a man who is not interested in womens' breasts, impossible. Rarely, sometimes a Buddha, otherwise not.

When you see a woman, immediately the first thing you see is the breast, not anything else. Again, you are searching for the mother. The breasts are just symbols of motherhood. So if a woman has small breasts, nobody is interested in her, because mothers have big breasts. Of course when the child is born, the mother has big breasts. The child comes in contact with big breasts – swollen, full of milk, ready to feed. And when you see a flat-chested woman, she is immediately repulsive to you. She is not your mother.

Otherwise nothing is wrong – a woman is a woman. But somehow deep down in the unconscious, the beauty of the breasts has entered. And the bigger the better, because the child feels more confident. The breasts are so full that there is no need to be afraid of the future. Tomorrow also they will be flowing, and the day after tomorrow they will also be flowing. The mother is there. When you see a woman with small breasts, something creates a barrier. Small breasts? That woman doesn't look like a woman.

So women have learned the trick. They go on falsifying their breasts; stuffing their breasts with things just to make them big. The whole human literature is involved with breasts. Poetry, drama, novels, films, old and new – all media are involved with breasts, because every man has been a child and it is difficult to get rid of the mother. It goes On influencing you, it is a deep imprint, and all problems surround it.

Take courage; get insights and work them out in your life. Next time you love a woman, don't love her as your mother. Be an adult – love her as your friend, as a girlfriend, as your wife, but not as a mother. Search for the woman, not the mother. If you can put your mother aside and can face the woman directly, all sexual problems will disappear.

Many people have come to me with the problem of impotence, premature ejaculation, and a thousand and one things, but deep down I always see that the problem is the mother. They become so afraid of the woman... premature ejaculation. They become so apprehensive, scared, in such a turmoil and fever... premature ejaculation. Or they become so afraid of the woman, feeling – it is in the unconscious; they don't know – that they are going to make love to their mother, that they become impotent. That impotence is not real.

Out of a hundred impotent persons, almost seventy-five percent are just psychologically impotent. With the prostitute they are not impotent; when they go to a prostitute they are perfectly manly. When they come to the woman they love, they are impotent. It is something mysterious.... Because with the woman they love, the mother enters.

This is my understanding, that prostitutes are not going to disappear from the world unless the mother problem is solved. They cannot disappear – they fulfill a certain necessity. They give you sex without love; that is their necessity. And with sex, no love has become involved.

[A groupmember says: I'm glad you told me to carry on the group (see darshan March 31st). But I feel I've missed.]

Yes, you did miss. But I will give you other opportunities, don't be worried. I am never a miser about opportunities.

You go on missing – I will go on giving. Eventually you will not be able to miss. Everybody misses in the beginning because one never knows what is happening.